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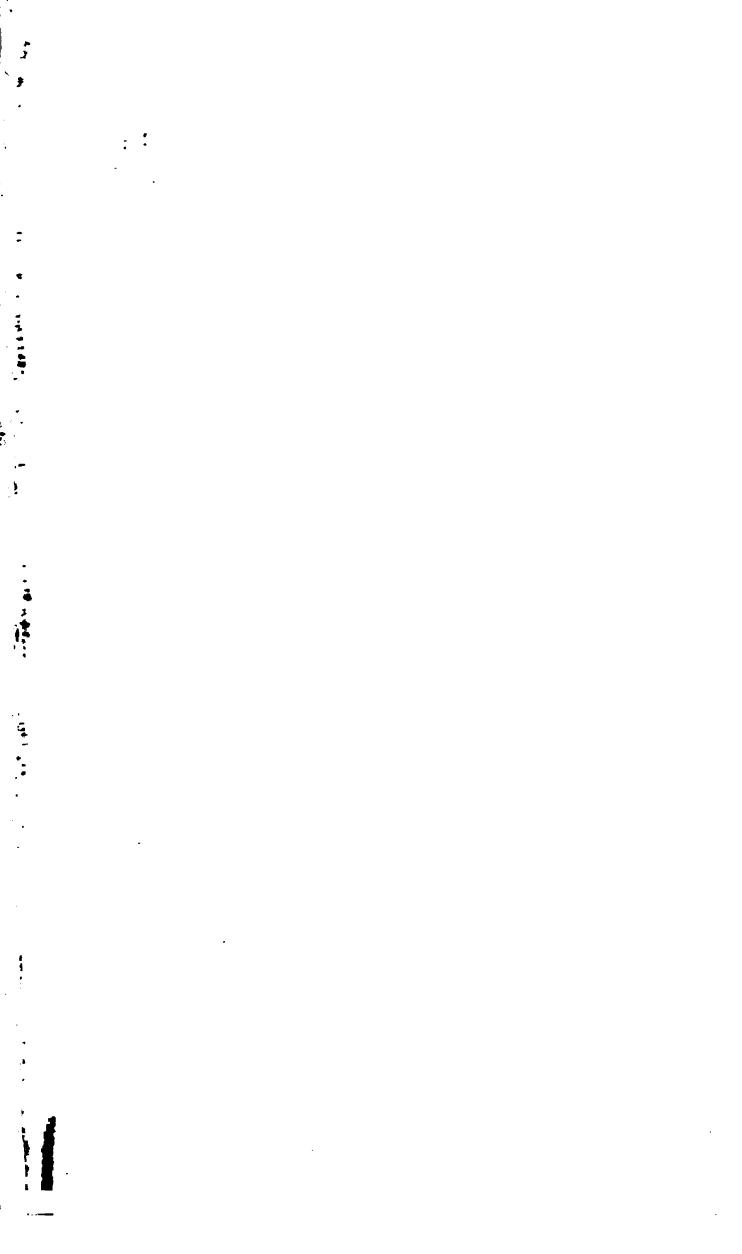
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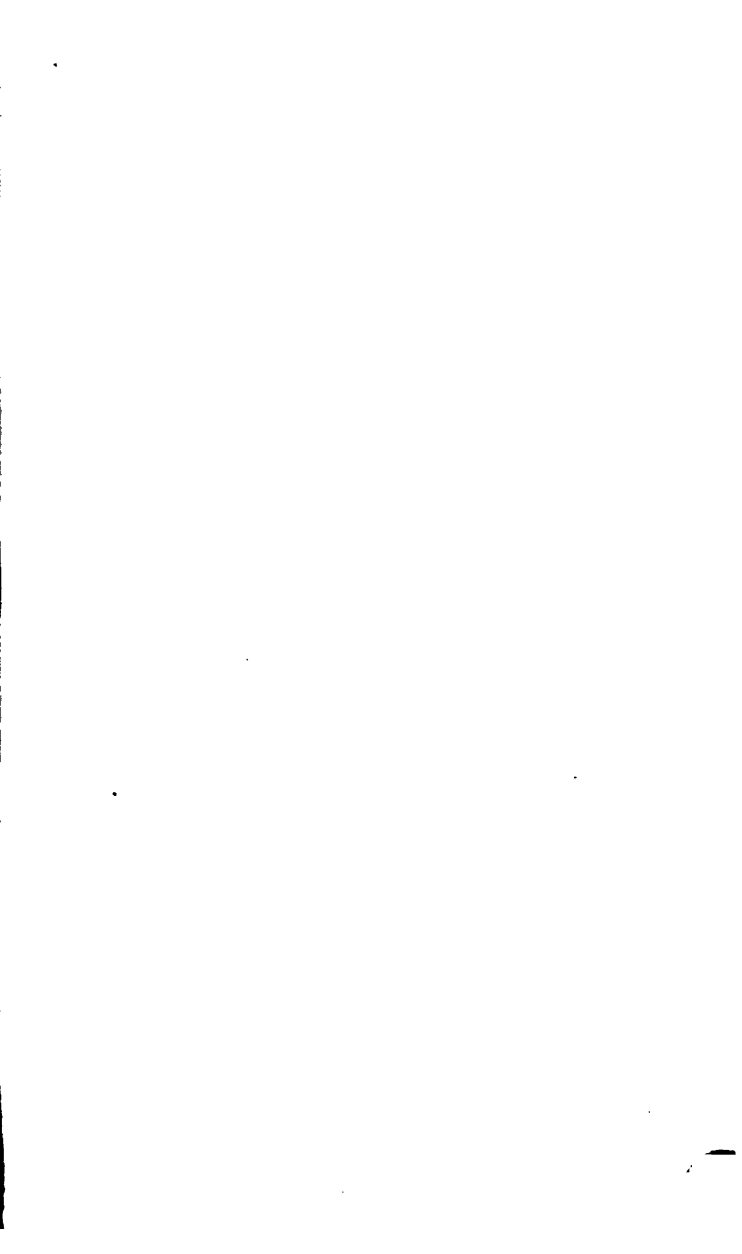
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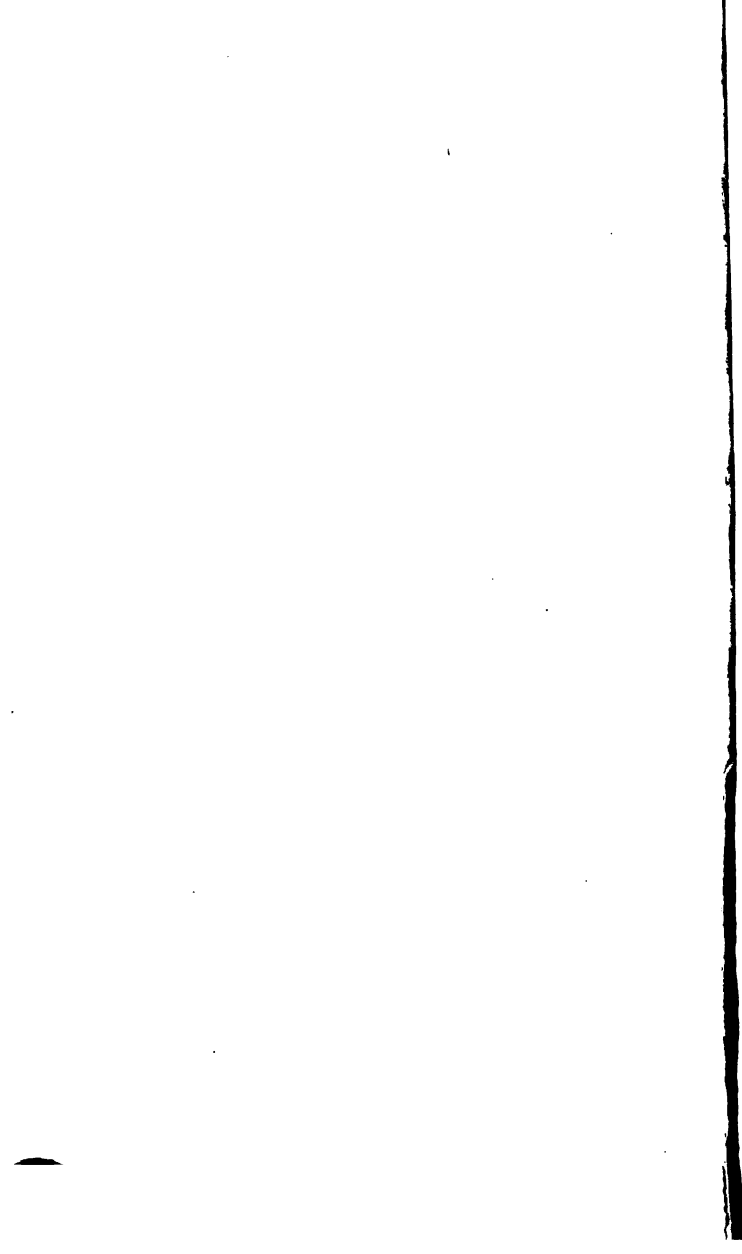
**JOHN BARTLETT,**  
(A. M. 1871.)

**Feb. 1, 1893.**









*Prov. 12. 8*

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# PROVERBS;

OR,

THE MANUAL OF WISDOM.

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Edw Hawkins Junr.

**PROVERBS;**  
OR,  
**THE MANUAL OF WISDOM:**

BEING AN  
ALPHABETICAL ARRANGEMENT  
OF THE BEST  
ENGLISH, | FRENCH,  
SPANISH, | ITALIAN,  
AND OTHER PROVERBS.

*To which are subjoined*

THE  
WISE SAYINGS, PRECEPTS,  
MAXIMS, AND REFLECTIONS  
OF THE MOST ILLUSTRIOUS ANCIENTS.

The PROVERBIAL wisdom of the populace in the streets,  
on the roads, and in the markets, instructs the ear of him  
who studies man, more fully than a thousand rules, often-  
tationously arranged.

LAVATER'S APHORISMS.

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SECOND EDITION.

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# PREFACE.

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**C**HESTERFIELD, who was a dictator in politeness, cautions his son against quoting **PROVERBS** in company; but, however unfashionable it may be to have them always in one's **MOUTH**, it certainly would be of the most essential service, did mankind oftener carry them in their **MIND**, and adopt them as rules of action; for "**PROVERBS**, (as has been well observed), are the children of experience, and he who would do well, should view himself in them, as in a looking-glass."

"**A PROVERB**," according to Camden, "is a concise, witty, and wise speech, grounded upon experience, and for the most part containing some useful instruction." This definition is sufficiently accurate for general purposes; but admits

of considerable amplification, on taking an extensive view of the subject.

PROVERBS, we should say, are the collective wisdom of ages and nations, frequently expressed in familiar, and sometimes in enigmatic terms. They generally contain some standard maxim, which may be referred to, as a test of truth, in consequence of its having survived the fluctuations of temporary opinion.

Quaint and affected, as many of them, on a superficial view, may seem, they are all founded in reason and good sense, and like common law are antecedent to written records. Indeed, the obsolete form of expression which so often characterizes them, is the best evidence of their antiquity; of that sacred regard which has been paid by the people, to preserve not only their essence, but the very words in which they have been handed down to posterity. PROVERBS, however, that contain only local allusions, and an adaptation to circumstances no longer existing, have only had a limited circulation, and have generally sunk into neglect, with the occasions

that produced them; while those that possess an universality of application, have, on the contrary, gained strength and currency from age. The former may amuse the curious enquirer, but are scarcely worth drawing from their obscurity: the latter never fail to profit or improve; and of such our collection is principally composed.

In every nation whose annals have reached us, it appears, that PROVERBS have originally dropped from the lips of the wise, and have been preserved and repeated by the people. Many, no doubt, are lost; or as good sense is the same in one country as another, have been revived in other languages, in nearly similar terms.

Every country, even every district of the same country, without doubt, has some PROVERBS peculiar to itself; but such as are not applicable to all times and places, neither convey much useful knowledge, nor fall within our plan to record.

From FRANCE, SPAIN, and ITALY, we have gleaned very plentifully, and added them to the abundant stock which our own island supplies.

Indeed it would have been easy to have produced a volume of treble the size, had we adopted the method of RAY, whose work has long been out of print; but, besides those PROVERBS which are merely local, quaint sayings that apply not to real life and manners, and ridiculous, unnatural similies, fit only for the vulgar to repeat; we have rejected every thing that could taint the mind, or injure the morals. Indecency is ill compensated for by wit; and vulgarity has nothing that can recommend it, either to the ear or the understanding.

As far as concerns this little volume, they must be fastidious to a high degree, who will find any thing in it that is offensive; and they must be little susceptible of improvement, who can read it, and DERIVE NO KNOWLEDGE from its multifarious maxims, for the regulation of their sentiments and conduct.

Care, also, has been taken to avoid repetitions; yet it is possible that the same PROVERB may occasionally be found, varied only by slight shades of expression.

The alphabetical form has been preferred, because it facilitates reference. Had it been always possible, it might have entertained a few persons, perhaps, to have distinguished the PROVERBS by the nation that produced them; but like precious metals, many pass current in all countries, and bear no impression that can mark their origin.

Whatever is good in itself, is worthy of being preserved and known, and it matters little from whence and from whom it originated.

As our MANUAL, however, was intended for the general use and instruction of all ages, and of both sexes, of every rank in life; in order to render it as complete as possible, we have drawn farther supplies from the fables and heroes of antiquity, whose APHORISMS, somewhat resembling current PROVERBS, though commonly more diffuse, will be read with reverence, and deserve to be studied with attention.

We cannot now catch the living words from the lips of a Plato, a Socrates, a Solon, or a

Lycurgus, a Cicero, or a Cato; but we can still enjoy their transmitted wisdom; and from a review of what they have left us, or what has been recorded of them, perceive that their maxims were the decisions of truth—their dictates calculated to be the guide of ages.

M.



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# PROVERBS.

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A.

**A** GOOD word is as soon said as a bad one.

A covetous man, like a dog in a wheel, roasts meat for others to eat.

A child may have too much of his mother's blessing.

A wise man will neither speak, nor do, whatever anger would provoke him to.

A wonder lasts but nine days.

A young serving man, an old beggar.

A pennyworth of ease, is worth a penny at all times.

As proud comes behind as goes before.

A gentleman, a greyhound, and a salt-box, look for at the fire-side.

A wise man cares not much for what he cannot have.

Among good men two suffice.

A woman conceals what she knows not.

A penny spared is twice got.

B

A fool, if he saith he will have a crab, he will  
not have an apple.

A man's best fortune, or his worst, is a wife.

A good beginning makes a good ending.

A fair face is half a portion.

A wise man hath more ballast than sail.

Almsgiving never made any man poor, nor robbery rich, nor prosperity wise.

A fool and his money are soon parted.

A thousand pounds and a bottle of hay, will be  
all one at doomsday.

A fool's bolt is soon shot.

All is well that ends well.

A friend's frown is better than a fool's smile.

A man may be great by chance; but never wise  
nor good, without taking pains for it.

All worldly joys go less, to that one joy of doing  
kindnesses.

A man never surfeits of too much honesty.

An idle brain is the devil's shop.

A wise head makes a close mouth.

All foolish fancies are bought much too dear.

A quick landlord makes a careful tenant.

Any thing for a quiet life.

A pound of gold is better than an ounce of honour.

Anger dies soon with a wise and good man.

All vice infatuates and corrupts the judgment.

A good wife makes a good husband.

- A fool comes always short of his reckoning.  
 A young saint an old saint; and a young devil an old devil.  
 Afflictions are sent us by God for our good.  
 All covet, all lose.  
 All earthly joys are empty bubbles, and do make men boys  
 Always refuse the advice which passion gives.  
 After meat, mustard.  
 A life of leisure and a life of idleness are the same thing, only different titles.  
 A little neglect may breed great mischief.  
 A small leak will sink a great ship.  
 Always taking out of the meal-tub and never putting in, soon comes to the bottom.  
 A handful of mother-wit is worth a bushel of learning.  
 A pound of care will not pay an ounce of debt.  
 A wise man changes his mind, a fool never will.  
 A life ill-spent makes a sad old age.  
 A wall between both, best preserves friendship.  
 As you use your father, so your children will serve you.  
 A good wife is the workmanship of a good husband.  
 A great fortune with a wife, is a bed full of brambles.  
 A wonderful fair woman is not all her husband's own. . . .

A gentle calf sucks her own mother, and four cows more (between two own brothers, two witnesses, and a notary.)

Away goes the devil, when he finds the door shut against him.

A wise man doth not hang his wisdom on a peg.

A man's love and his belief are seen by what he does.

A covetous man makes a halfpenny of a farthing, and a liberal man makes sixpence of it.

A mule and a woman do best by fair means.

A very great beauty is either a fool or proud.

A great deal is ill wasted, and a little would do as well.

An estate well got is spent, and that which is ill got, destroys its master too.

A great good was never got for little pains.

A cheerful look, and forgiveness, is the best revenge of an affront.

A wise man never says, I did not think of that.

A mischief may happen which will do me (or make me) good.

A wise man only knows when to change his mind.

At the end of life La Gloria is sung.

Afflictions teach much, but they are a hard cruel master.

Anger is the weakness of the understanding.

A competency leaves you wholly at your disposal.

An halter will sooner come, without taking any  
care about it, than a canonry.

A wise man avoids all occasions of being angry.

A wise man aims at nothing out of his reach.

A good man hath ever good luck.

A man's wisdom is no where more seen than in  
his marrying himself.

A good fire is one half of a man's life.

A contented mind is a great gift of God.

A contented mind is a continual source of joy.

A prodigal son succeeds a covetous father.

A wise man knows his own ignorance, a fool  
thinks he knows every thing.

An house built by a man's father, and a vineyard  
planted by his grandfather.

A dapple grey horse will sooner die than tire.

A man's folly is seen by his singing, his playing,  
and riding full speed.

An ill blow, or an ill word, is all you get from  
a fool.

An ill child is better sick than well.

A lie hath no legs.

A good wife by obeying, commands in her turn.

An hearty good-will never wants time to shew  
itself.

A good reputation is a second, or half an estate.

A wrong judgment of things is the most mis-  
chievous thing in the world.

An empty purse, and a new house finished make  
a man wise, but this somewhat too late.

A thousand things are well forgot, for peace and  
quietness sake.

A beggar's wallet is a mile to the bottom.

An iron anvil should have a hammer of feathers.

A man is valued as he makes himself valuable.

A bad agreement is better than a good law-suit.

Aristotle saith, when you can have any good thing,  
take it: and Plato saith, if you do not take  
it you are a great coxcomb.

A fair woman without virtue is like palled  
wine.

A man's hat in his hand never did him harm.

A wife man goes not on board, without due  
provision.

A burthen which one chuses is not felt.

All the wit in the world is not in one head.

A man is half known, when you see him; when  
you hear him speak, you know him all out.

A courtier is a slave in a golden chain.

A little kitchen makes a large house.

Asking costs no great matter.

A woman that loves to be at the window is like  
a bunch of grapes in the highway.

A woman and a glass are never out of danger.

A woman and a cherry are painted for their own  
harm.

A doctor and a clown know more than a doctor alone.

A little time will serve to do ill.

At a dangerous passage, give the precedence.

An ill book is the worst of thieves.

A fat physician, but a lean monk.

Affairs, like salt-fish, ought to be a good while a soaking.

A great deal of pride obscures or blemishes a thousand good qualities.

An Arcadian ass, who is laden with gold, and eats but straw.

An idle man is a bolster for the devil.

Arms carry peace along with them.

A little, in peace and quiet, is my heart's wish.

A rich country and a bad road.

A good lawyer is a bad neighbour.

Another man's bread costs very dear.

A man's own opinion is never in the wrong.

A civil answer to a rude speech costs not much, and is worth a great deal.

A wise man doth that at first which a fool must do at last.

A wise lawyer never goes to law himself.

A sluggard takes an hundred steps, because he would not take one in due time.

A fair promise catches the fool.

A proverb is the child of experience.

Avoid carefully the first ill or mischief, for that  
will breed an hundred more.

A stock once gotten, wealth grows up of its own  
accord.

A father with very great wealth, and a son with  
no virtue at all.

A wife man never sets his heart upon what he  
cannot have.

A lewd bachelor makes a jealous husband.

A little wit will serve a fortunate man.

A man never loses, by doing good offices to others.

All worldly joy is but a short-lived dream.

A soldier, fire, and water soon make room for  
themselves.

A considering, careful man is half a conjurer.

A man would not be alone even in paradise.

A mighty hope is a mighty cheat.

A man cannot leave his experience or wisdom to  
his heirs.

A fool will be always talking, right or wrong.

As soon as ever God hath a church built for him,  
the devil gets a tabernacle set up for himself.

Abate two thirds of all the reports you hear.

A fair face, or a fine head, and very little brains  
in it.

A beautiful face is a pleasing traitor.

An honest man hath half as much more brains as  
he needs, a knave hath not half enough.



A wise man changes his mind, when there is reason for it.

A thousand probabilities cannot make one truth.

A wise man will not tell such a truth as every one will take for a lye.

A probable story is the best weapon of calumny.

All is good that God sends us.

Afflictions draw men up towards heaven.

A man was hanged for saying what was true.

A man should learn to sail with all winds.

A man that hath learning is worth two who have it not.

A fool knows his own business better than a wise man doth another's.

An huge great house is an huge great trouble.

A great many pair of shoes are worn out, before men do all they say.

A great many words will not fill a purse.

A man may see his own faults in those which others do.

A man may talk like a wise man, and yet act like a fool.

A little too late is too late still.

A good man is ever at home wherever he chance to be.

A wise man will stay for a convenient season, and will bend a little, rather than be torn up by the roots.

A man knows no more to any purpose than he practises.

All row galley-wife; every man draws towards himself.

A proud man hath vexation or fretting enough.

At a good pennyworth pause awhile.

A wife man makes a virtue of what he cannot help.

Apothecaries would not give pills in sugar, unless they were bitter.

As I brew, so I must drink.

After clouds, comes clear weather.

A man of gladness seldom falls into madness.

A suit of law and an urinal bring a man to the hospital.

A bean in liberty is better than a comfit in prison.

A little body often harbours a great soul.

A maid oft seen, a gown oft worn, are disesteemed and held in scorn.

An empty purse fills the face with wrinkles.

A man without reason is a beast in season.

A long tongue is a sign of a short hand.

Agues come on horseback, but go away on foot.

A bushel of March dust is worth a king's ransom.

As the day lengthens, so the cold strengthens.

Age and wedlock bring a man to his nightcap.

A wicked woman and an evil, are three halfpence worse than the devil.

- A good fellow lights his candle at both ends.  
 A bald head is soon shaven.  
 A close mouth catcheth no flies.  
 An evil conscience breaks many a man's neck.  
 All covet, all lose.  
 A friend in court is worth a penny in a man's  
     purse.  
 A crow is never the whiter for washing herself  
     often.  
 An ounce of discretion is worth a pound of wit.  
 A bad excuse is better than none at all.  
 A fool may ask more questions in an hour, than  
     a wise man can answer in seven years.  
 A fool may put somewhat in a wise body's head.  
 As the fool thinks, so the bell tinks.  
 A friend in need, is a friend indeed.  
 A friend is never known till one have need.  
 A great head and a little wit.  
 An honest man's word is as good as his bond.  
 A good horse cannot be of a bad colour.  
 A man may lead a horse to the water, but he  
     cannot make him drink, unless he will.  
 A man's house is his castle.  
 A man may love his house well, and yet not ride  
     on the ridge.  
 An idle brain is the devil's shop.  
 An unhappy lad may make a good man.  
 A heavy purse makes a light heart.

As long lives a merry heart as a sad.

All is not lost that is in danger.

A man's a man although he hath but a hose on  
his head.

A good neighbour, a good good-morrow.

A new broom sweeps clean.

An unlawful oath is better broken than kept.

As the old cock crows, so crows the young, or  
so the young learns.

An old man is a bed full of bones.

A good pay-master needs no surety, or starts not  
at assurances.

A penny in my purse will bid me drink, when all  
the friends I have will not.

As good play for nothing as work for nothing.

A poor man's table is soon spread.

A proud mind and a beggar's purse agree not  
well together.

All promises are either broken or kept.

All is not won that is put in the purse.

A rolling stone gathers no moss.

At a round table there's no dispute of place.

A scald head is soon broken.

A good shift may serve long, but it will not serve  
ever.

A sharp stomach makes short devotion.

As good sit still, as rise up and fall.

A small sum will serve to pay a short reckoning.

A small pack becomes a small pedlar.  
 A man cannot spin and reel at the same time.  
 A spur in the head's worth two in your heel.  
 After a storm comes a calm.  
 All truth must not be told at all times.



B.

Better spare at the brim, than at the bottom.  
 Better half a loaf than no bread.  
 Beware of *had-I-wist*.  
 Bachelors' wives and maids' children are well  
 taught.  
 Beware of the geese when the fox preaches.  
 Better suffer a great evil than do a little one.  
 Be reasonable and you will be happy.  
 Be wise on this side Heaven.  
 Better unborn than untaught.  
 Bear and forbear is short and good philosophy.  
 Beware of little expences.  
 Buy what thou hast no need of, and ere long thou  
 shalt sell thy necessaries.  
 Bold and shameless men are masters of half the  
 world.  
 Be ready with your hat, but slow with your  
 purse.

Be slow to give advice, ready to do any service.

Both anger and haste hinder good counsel.

By marking a fault, you may learn to do better.

By doing nothing, men learn to do ill.

Between robbing and restoring, men commonly  
get thirty in the hundred.

Bare wages never made a servant rich.

Begin your web, and God will supply you with  
thread.

Break the legs of an evil custom.

Beauty and folly do not often part company.

Beauty beats a call upon the drum.

Building is a word that men pay dear for.

Be as easy as you can in this world, provided  
you take care to be happy in the next.

Better to go about than to fall into the ditch.

Better to ride on an ass that carries me, than an  
ass that throws me.

Bare-footed men need not tread upon thorns.

Bashfulness is an enemy to poverty.

Beauty draws more than oxen.

Beauty is no inheritance.

Be not too hasty to outbid another.

Bread with eyes, and cheese without eyes.

Building is a sweet impoverishing.

Building and marrying of children are great  
wasters.

Better to go to bed supperless than to rise in debt.

Before you marry, be sure of a house wherein  
to tarry.

Better that the feet slip than the tongue.

Be not too hasty, and you'll speed the better:  
make not more haste than good speed.

Birds of a feather flock together.

Blushing is virtue's colour.

Buying and selling is but winning and losing.

Better to have a dog fawn on you than bite you.

Better be envied than pitied.

Better come at the latter end of a feast, than the  
beginning of a fray.

Better be the head of a dog, than the tail of a  
lion.

Better to be idle, than not well occupied.

Better late than never.

Better leave than lack.

Be merry and wise.

Better a mischief, than an inconvenience.

Beauty is potent, but money is omnipotent.

Better keep under an old hedge, than creep under  
a new furze-bush.

Be it better or be it worse, be ruled by him that  
bears the purse.

Better are small fish than an empty dish.

Better spared than ill spent.

Between two fools there is danger of falling.

Better be unmannerly, than troublesome.

Because I would live quietly in the world, I hear,  
and see, and say nothing.

By yielding, you make all your friends; but if you  
will tell all the truth you know, you will  
get your head broke.

Be ye last to go over a deep river.

Buying a thing too dear is no bounty.

Buy at a fair, and sell at home.

Being in love brings no reputation to any man,  
but vexation to all.

By courtesies done to the meanest men, you  
get much more than you can lose.

Beauty and chastity have always a mortal quarrel  
between them.

Begin nothing, of which you have not well con-  
sidered the end.



C.

Cheer up, man, God is still where he was.

Crosses are ladders that lead up to heaven.

Care-not would have.

Courtesy on one side only, lasts not long.

Conversation makes a man what he is.

Confession of a fault makes half amends.

Craft brings nothing home at the last.



Children are certain cares, but very uncertain comforts.

Constant dropping wears away stones.

Creditors have better memories than debtors.

Consider well, who you are, what you do, whence you came, and whither you are to go.

Command your servant, and do it yourself, and you will have less trouble.

Charity is the chief and most charming beauty.

Counsels in wine seldom prosper.

Credit lost is like a Venice glass broken.

Crooked logs make straight fires.

Crosses are ladders that lead to Heaven.

Care will kill a cat.

Charity begins at home.

Children suck their mother when they are young, and the father when they are old.

Close fits my shirt, but closer my skin.

Cloudy mornings turn to clear evenings.

Comparisons are odious.

Covetousness brings nothing home.

Count not your chickens before they are hatched.

Common fame is seldom to blame.

Custom is second nature.

Change of weather finds discourse for fools.

Cure your sore eyes only with your elbow.

Civil obliging language costs but little, and doth a great deal of good.

Chuse your wife on a Saturday, and not on a Sunday.

Contempt of a man is the sharpest reproof.

• Compare your griefs with other men's, and they will seem less.

Covetousness breaks the sack; *i. e.* loses a great deal.

Consider well before you tie that knot you never can undo.

Consider well of a business, and dispatch it quickly.

Civil offers are for all men, and good offices for our friends.



D.

Do well, and have well.

Discontent is a man's worst evil.

Debtors are liars.

Dearths foreseen come not.

Diseases are the interest of pleasures.

Drive thy business; let not that drive thee.

Diligence is the mother of good luck.

Dead men open the eyes of the living.

• Do what you ought, and let what will come on it.

Drink wine with pears, and water after figs.

Do not all that you can do; spend not all that  
you have; believe not all that you hear;  
and tell not all that you know.

Discretion, or a true judgment of things, is the  
parent of all virtue.

Do not do evil to get good by it, which never  
yet happened to any.

Do yourself a kindness, Sir, (the beggar's phrase  
for give alms).

Deaf men go away with the injury.

Deeds are males, and words are females.

Do as the friar sayeth, not as he doeth.

Desperate cuts have desperate cures.

Do as the most do, and fewest will speak evil of  
thee.

Do not spur a free horse.

Do well to whom you will; do any man harm,  
and look to yourself.

Drinking water neither makes a man sick nor in  
debt, nor his wife a widow.

Doing what I ought, secures me against all cen-  
sures.

Do not make me kiss, and you will not make  
me sin.

Do not say I will never drink of this water, how-  
ever dirty it is.

Do what you have to do just now, and leave it  
not for to-morrow.

Drink water like an ox, wine like a king of Spain.  
Do no ill, and fear no harm.  
Delay is odious, but it makes things more sure.  
Delays are dangerous.



## E.

Every one has a fool in his fleeve.  
Every man's censure is first moulded in his own  
nature.  
Every one is a master, and a servant.  
Every fin brings its punishment along with it.  
Every ass thinks himself worthy to stand with the  
king's horses.  
Enough is as good as a feast.  
Ever drink, ever dry.  
Every man is a fool, where he has not considered  
or thought.  
Every one should sweep before his own door.  
Eaten bread is soon forgotten.  
Early to bed and early to rise, make men more  
healthy, more holy, wealthy, and wise.  
Every man can tame a shrew, but he who hath  
her.  
Experience keeps a dear school, but fools will  
learn in no other.

Every one hath enough to do to govern himself  
well.

Either say nothing of the absent, or speak like a  
friend.

Every thing may be, except a ditch without a  
bank.

Every man loves justice at another man's house;  
nobody cares for it at his own.

Every man hath his cricket in his head, and makes  
it sing as he pleases.

Eat after your own fashion, clothe yourself as  
others do.

Extravagant offers are a kind of denial.

Eating little, and speaking little, can never do a  
man hurt.

Every ditch is full of after-wit.

Either a civil grant, or a civil denial.

Experience is the father, and memory the mother  
of wisdom.

Eating more than you should at once, makes you  
eat less afterward.

Every one thinks he hath more than his share of  
brains.

Ever buy your wit at other men's charges.

Enrich your younger age with virtue's lore.

Evil gotten, evil spent.

Every path hath a puddle.

Every thing is good in its season.

Every man is either a fool or a physician at  
forty.

England is the paradise of women.

Every cock is proud on his own dunghill.

Empty vessels make the greatest sound.

Every thing hath an end, and a pudding two.

Exchange is no robbery.

Experience is the mistress of fools.

Every man hath his faults.

Every one as they like best, as the good man said  
when he kissed his cow.

Every thing would live.

Every may be hath a may not be.

Every one hath a penny to spend at a new ale-  
house.

Every man's nose will not make a shoeing horn.

Even reckoning keeps long friends.

Every penny that's saved is not gotten.

Every shoe fits not every foot.

Every sow to her own trough.

Enjoy that little you have, while the fool is hunting  
for more.

Examine not the pedigree nor patrimony of a  
good man.

Experience and wisdom are the two best fortune-  
tellers.

Every man is a fool in another man's opinion.

Every fool is in love with his own bauble.

Every ill man will have an ill time.  
Eating too well at first, makes men eat ill afterwards.

Evil comes to us by ells, and goes away by inches.  
Either rich, or hanged in the attempt.

Experience without learning does more good,  
than learning without experience



F.

Frost and fraud have always foul ends.

Fair words butter no parsnips.

For all your kindred, make much of your friends.

Fools build houses, and wise men buy them, or  
live in them.

Fine dressing is a foul house swept before the  
doors.

Fly the pleasure that will bite to-morrow.

Fair words make me look to my purse.

Foolish tongues talk by the dozen.

Fools worship mules that carry gold.

Follow not truth too near at the heels, lest it  
dash out your teeth.

Fear of hell is the true valour of a christian.

For ill do well, then fear not hell.

Fly pleasure, and it will follow thee.

Fond pride of dress is sure a very curse,

Ere fancy you consult, consult your purse:

For age and want save while you may,

No morning-sun lasts a whole day.

Friendships are cheap, when they are to be

bought with pulling off your hat.

From an ass you can get nothing but kicks and

stench.

Few men take his advice, who talks a great deal.

Fine words will not keep a cat from starving.

Forgive every man's faults, except your own.

Fond love of a man's self, shews that he doth not

know himself.

Fools learn to live at their own cost; the wise at

other men's.

From hearing, comes wisdom; and from speak-

ing, repentance.

Foul dirty water makes the river great.

Fools grow up apace without any watering.

First deserve and then desire.

Fair is not fair, but that which pleaseth.

Fidler's fare; meat, drink, and money.

Foxes, when sleeping, have nothing fall into their

mouths.

Far from court, far from care.

Full of courtesy, full of craft.

Faint heart never won fair lady.



Fair feathers make fair fowls.  
 Fair and softly goes far in a day.  
 Far fetched and dear bought is good for ladies.  
 Fire and water are good servants, but bad masters.  
 First come, first served.  
 Forbearance is no acquittance.  
 Forecast is better than work-hard.  
 Fields have eyes, and woods have ears.  
 Fat paunches make lean pates.  
 Few die of hunger, an hundred thousand of surfeits.  
 Fools make great feasts, and wise men eat of them.  
 Follow, but do not run after good fortune.  
 Folly and anger are but two names for the same  
     thing.  
 Fortune knocks once at least, at every one's door.  
 Find money and marriage to rid yourself of an  
     ill daughter.  
 Fair words and foul deeds deceive wise men as  
     well as fools.  
 Fools and wilful men make the lawyers great.



G.

Good words cost nought.  
 Great cry and little wool, quoth the devil when  
     he sheared his hogs.

God hath often a great share in a little house;  
and but a little share in a great one.

Good counsel breaks no man's head.

Good and quickly seldom meet.

God is at hand when we think him farthest off.

Great businesses turn on a little pin.

God's mill grinds slow, but sure.

Good swimmers are drowned at last.

God deals his wrath by weight, but without  
weight his mercy.

Good husbandry is good divinity.

God help the rich, the poor can beg.

Gold goes in at any gate, except that of heaven.

Great men's promises, courtiers' oaths, and dead  
men's shoes, a man may look for, but not  
trust to.

Good looks buy nothing in the market.

Great virtue seldom descends.

Good to begin well, better to end well.

Giving much to the poor, doth increase a man's  
store.

God send us somewhat of our own, when rich  
men go to dinner.

God's providence is the surest and best inheritance.

Good take heed doth always speed.

God help the fool, quoth Pedly. (*an ideot.*)

God hath provided no remedy for wilful obstinacy.

Giving begets love, lending as usually lessens it.

Go not to hell for company.

Get what you can, and what you get hold ; 'tis  
the stone that will turn all your lead into  
gold.

Go not over the water where you cannot see the  
bottom.

Giving is going a fishing.

Give a wise man a hint, and he will do the  
business well enough.

Give neither counsel nor salt, till you are asked  
for it.

Great prosperity and modesty seldom go together.

Give your friend a fig, and your enemy a peach.

Give every man good words, but keep your  
purse-strings close.

Good preachers give their hearers fruit, not  
flowers.

Give no great credit to a great promiser.

Good husbandry is the first step towards riches.

Good ware was never dear, nor a Miss ever  
worth the money she costs.

Go to the war with as many as you can, and  
with as few to counsel.

Great birth is a very poor dish on the table.

Good wine makes a bad head and a long story.

Gather the rose, and leave the thorn behind.

Go early to the market, and as late as ever you  
can to a battle.

- Gaming shews what metal a man is made of.  
God supplies him with more, who lays out his  
estate well.
- Give a clown your finger, and he will take your  
whole hand.
- God, our parents, and our master can never be  
requited.
- Gossips and frogs drink and talk.
- Good harvests make men prodigal, bad ones  
provident.
- Green wood makes a hot fire.
- Good words without deeds, are rushes and reeds.
- Go to bed with the lamb, and rise with the lark.
- Gentility without ability, is worse than plain  
beggary.
- Grace will last, favour will blast.
- Grey and green make the worst medley.
- Give a man luck, and throw him into the sea.
- God never sends mouths, but he sends meat.
- Great pain and little gain make a man soon  
weary.
- Good to sleep in a whole skin.
- Good take heed doth surely speed.
- Good riding at two anchors men have told; for if  
one break the other may hold.
- God sends meat, and the devil sends cooks.
- God comes to see, or looks upon us, without a  
bell.

Gifts break through stone walls.

Go not to your doctor for every ail, nor to your lawyer for every quarrel, nor to your pitcher for every thirst.

Good breeding and money make our sons gentlemen.

God keep me from him whom I trust, from him that I trust not I shall keep myself.

Govern yourself by reason; though some like it, others do not.

God keeps him who takes what care he can of himself.

God keep me from still water; from that which is rough I will keep myself.

Gifts enter every where without a wimble.

God doth the cure, and the physician takes the money for it.

Good courage breaks ill luck to pieces.

Great poverty is no fault or baseness, but some inconvenience.

Good fortune comes to him who takes care to get her.

Get but a good name and you may lie in bed.

Good deeds live and flourish, when all other things are at an end.

Great posts and offices are like ivy on the wall, which makes it look fine, but ruins it.

God is always opening his hand to us.

Give me a virtuous woman, and I will make her  
a fine woman.

Great housekeeping makes but a poor will.

God doth us more and more good every hour of  
our lives.

Giving to the poor, lessens no man's store.



## H.

He is a fool who cannot be angry; but he is a  
wise man who will not.

Half an acre is good land.

He who perishes in a needless danger, is the  
devil's martyr.

He who serves God, is the true wise man.

He who will thrive, must rise at five.

He who hath thriven, may sleep till seven.

He plays best, who wins.

He is a proper man, who hath proper conditions.

He that hath money in his purse, cannot want a  
head for his shoulders.

He who gives alms, makes the very best use of  
his money.

Heaven once named, all other things are trifles.

Honour buys no beef in the market.

He that would thrive, must ask leave of his wife.

He that buys a house ready wrought, hath a pin  
and nail for nought.

He who weddeth ere he be wife, shall die ere  
he thrives.

He who studies his content, wants it most.

He that is warm, thinks all are so.

He that lies long in bed, his estate feels it.

He who riseth betimes, hath something in his head.

He who lives well, fees afar off.

He who seeks trouble, never misseth it.

He that hath little, is the less dirty.

He who would have what he hath not, should  
do what he doth not.

He who hath horns in his bosom, needs not put  
them upon his head.

He who contemplates, hath a day without night.

Happy is the body, that is blest with a mind not  
needing.

He only is bright, who shines by himself.

He that will not have peace, God gives him war.

He who fears death, lives not.

He who preaches, gives alms.

He who pitieth another, thinks on himself.

He who once hits, will be ever shooting.

He that cockers his child, provides for his enemy.

He that is thrown, would ever wrestle.

He goes not out of his way, who goes to a good inn.

He hath no leisure, who useth it not.

He who hath the charge of souls, transports them  
not in bundles.

He that tells his wife news, is but newly married.

He who will make a door of gold, must knock  
in a nail every day.

He lives long enough, who hath lived well.

He that speaks me fair, and loves me not, I will  
speak him fair, but trust him not.

He who preaches war, is the devil's chaplain.

He who makes other men afraid of his wit, had  
need be afraid of their memories.

He who defers his charities till his death, is rather  
liberal of another man's than of his own.

He who will be his own master, often hath a fool  
for his scholar.

He only truly lives, who lives in peace.

Happy is he, who knows his follies in his youth.

He who hath an ill name, is half hanged.

Harm watch, harm catch.

He lives indeed, who lives not to himself alone.

Honour and ease are seldom bedfellows.

He can want nothing, who hath God for his friend.

He who is poor when he is married, shall be rich  
when he is buried.

He who angers others, is not himself at ease.

He dies like a beast, who hath done no good  
while he lived.

He that hath some land, must have some labour.



Heaven is not to be had by men's barely wishing  
for it.

He who gets, doth much ; but he who keeps,  
doth more.

He who will not be counselled, cannot be helped.

He who converses with nobody, knows nothing.

Honour bought is temporal simony.

He is the wise man, who is the honest man.

He who lives in hopes, dies a fool.

He who gives wisely, sells to advantage.

Home is home, be it ever so homely.

Handle your tools without mittens.

He that by the plough would thrive, himself must  
either hold or drive.

He is a rich man, who hath God for his friend.

He is the best scholar, who hath learned to live  
well.

He is my friend, who grinds at my mill.

Hear reason, or she will make herself be heard.

He who promises, runs into debt.

He who holds his peace, gathers stones.

He who would have a mule without any fault,  
must keep none.

He who hath no wisdom, hath no worth.

He who is not more, or better than another,  
deserves not more than another.

He who resolves to amend, hath God on his side.

Hell is crowded with ungrateful wretches.

He can never enjoy himself one day, who fears  
he shall die at night.

He who hath done ill once, will do it again.

He who eats most, eats least.

Have many acquaintance, and but few friends.

He who marries a widow, will have a dead  
man's head often thrown in his dish.

He who will revenge every affront, means not  
to live long.

Honour and profit will not keep both in one sack.

He who trifles away his time, perceives not  
death which stands upon his shoulders.

He who spits against Heaven, it falls on his face.

He who stumbles, and falls not, mends his pace.

He who is sick of folly, recovers late or never.

He who hath a mouth of his own, should not bid  
another man blow.

He who hath no ill fortune, is tired out with good.

He who depends wholly on another's providing  
for him, hath but an ill breakfast, and a  
worse supper.

He who thinks what he is to do, must think what  
he should say too.

He who hath an ill cause, let him sell it cheap.

He who loves you will make you weep, and he  
who hates you may make you laugh.

He is the only rich man, who understands the use  
of wealth.

He is a great fool, who squanders rather than doth good with his estate.

He who loves to employ himself well, can never want something to do.

He who only returns home, doth not run away.

He can do nothing well, who is at enmity with his God.

Huge long hair, and very little brains.

He who trusts nobody, is never deceived.

He who eats alone, must catch his horse so.

He who makes more of you than he used to do, either would cheat you or needs you.

He that would avoid the sin, must avoid the occasion of it.

He that would cheat the devil, must rise early in the morning.

He who hath a handsome wife, or a castle on the frontier, or a vineyard near the highway, never wants a quarrel.

He who pretends to be every body's particular friend, is nobody's.

He is fool enough himself, who will bray against another ass.

Happy is he that mends of himself, without the help of others.

He who lies long in bed, his estate pays for it.

He who hath children, hath neither kindred nor friends.

- He who hath lost shame, is lost to all virtue.  
He who is idle, is always wanting somewhat.  
He whose house is tiled with glass, must not throw  
stones at his neighbour's.  
He who doth not look forward, finds himself  
behind other men.  
He who is to give an account of himself and  
others, must know both himself and them.  
He who rises early in the morning, hath somewhat  
in his head.  
He doth something who sets his house on fire;  
he scares away the rats, and warms himself.  
He will soon be a lost man himself, who keeps  
such men company.  
He who buys and sells, does not miss what he  
spends.  
He who ploughs his land, and breeds cattle,  
spins gold.  
He who will venture nothing, must never get on  
horseback.  
He who goes far from home for a wife, either  
means to cheat or be cheated.  
He who sows his land, trusts in God.  
He who leaves the great road for a by-path,  
thinks to gain ground, and he loses it.  
He who serves the public, obliges nobody.  
He who keeps his first innocency, escapes a  
thousand sins.

He who abandons his poor kindred, God forsakes him.

He who is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, nor wise.

He who resolves suddenly, repents at leisure.

He who rises late, loses his prayers, and provides not well for his house.

He who peeps thro' a hole, may see what will vex him.

He who amends his faults, puts himself under God's protection.

He who loves well, sees things at a distance.

He who hath servants, hath enemies that he cannot well be without.

He who pays his debts, begins to make a stock.

He who gives all before he dies, will need a great deal of patience.

He who said nothing had the better of it, and had what he desired.

He who sleeps much, gets but little learning.

He who sins like a fool, like a fool goes to hell.

He is always safe, who knows himself.

He loses the good of his afflictions, who is not the better for them.

He hath a great opinion of himself, who makes no comparisons with others.

He only is rich enough, who hath all that he desires.

He who is about to marry, should consider how it is with his neighbours.

He is the happy man, not whom other men think, but who thinks himself to be so.

He who hath much, wants still more, and then more.

He never can speak well, who knows not when to hold his peace.

He is the better man, who comes nearest to the best.

He only is the great learned man, who knows enough to make him live well.

He that chastiseth one, amendeth many.

He loseth his thanks, who promiseth and delayeth.

He that will deceive the fox, must rise betimes.

Happy is he, who knows his follies in his youth.

He who would have a hare for breakfast, must hunt over night.

He that licks honey from thorns, pays too dear for it.

He that lives in hope, danceth without a minstrel.

He that lives not well one year, sorrows for it seven.

He hath not lost all, who hath one throw to cast.

He that takes not up a pin, flights his wife.

He that pitieth another, remembereth himself.

He deserves not the sweet, that will not taste of the sour.

He that strikes with his tongue, must ward with his head.

He that marries a widow and three children, marries four thieves.

He that's afraid of leaves, must not come in a wood.

He that's afraid of wounds, must not come nigh a battle.

He is in great want of a bird, that will give a groat for an owl.

He that wears black, must hang a brush at his back.

He that was born under a three-halfpenny planet, shall never be worth two-pence.

He that goes a borrowing, goes a sorrowing.

He that borrows, must pay again with shame or loss.

He that leaves certainty and sticks to chance, when fools pipe he may dance.

Hasty climbers have sudden falls.

He that will not be ruled by his own dame, must be ruled by his step-dame.

He dances well, to whom fortune pipes.

He that waits for dead men's shoes, may go long enough bare foot.

He that saveth his dinner, will have the more for his supper.

He that would hang his dog, gives out first that he is mad.

He that lies down with dogs, must rise up with fleas.

He that kills a man when he is drunk, must be hanged when he is sober.

He that will eat the kernel, must crack the nut.

Help hands, for I have no lands !

He is handsome, that handsome doth.

Happy is he, whose friends were born before him.

Haste makes waste, and waste makes want, and want makes strife between the good man and his wife.

He that hath no head, needs no hat.

Health is better than wealth.

He that hears much and speaks not all, shall be welcome both in bower and hall.

Honours change manners.

Hunger is the best sauce.

He that hath many irons in the fire, some of them will cool.

He that will meddle with all things, may go shoe the gossings

He that hath an ill name, is half hanged.

Here is talk of the Turk and the Pope, but it is my next neighbour does me the harm.



He plays well that wins.

He had need rise betimes, that would please every body.

He that would please all and himself too, undertakes what he cannot do.

He is poor indeed, that can promise nothing.

He that pryeth into every cloud, may be stricken with a thunderbolt.

He that shews his purse, longs to be rid of it.

He that reckons without his host, must reckon again.

He that runs fastest, gets most ground.

He that makes himself a sheep, shall be eaten by a wolf.

He that will steal an egg, will steal an ox.

He that will not go over the stile, must be thrust through the gate.

He must stoop, that hath a low door.

He must needs swim, that is held up by his chin.

He that strikes with the sword, shall be beaten with the scabbard.

He that handles thorns, shall prick his fingers.

He that travels far, knows much.

He that stays in the middle of a valley, shall never get over the hill.

He who serves God, hath the best master in the world.

He hath a good judgment, who doth not rely on his own.

He who converses with nobody, is either a brute or an angel.

He who lives disorderly one year, doth not enjoy himself for five years after.

He keeps his road well enough, who gets rid of bad company.

He who thinks to cheat another, cheats himself most.

He who is an ass, and takes himself to be a stag, when he comes to leap the ditch, finds his mistake.

He who gives fair words, feeds you with an empty spoon.

Hunger never fails of a good cook.

He who hath good health is a rich man, and doth not know it.

He that will have no trouble in this world, must not be born in it.

He that would believe he hath a great many friends, must try but few of them.

He is truly happy, who can make others happy too.

He that would be well spoken of himself, must not speak ill of others.

He that doth the kindness, hath the noblest pleasure of the two.

He who doth a kindness to a good man, doth a greater to himself.

He who blames grandees, endangers his head; and he who praises them, must tell many a lie.

He who will stop every man's mouth, must have a great deal of meal.

He is a good man, who is good for himself; but he is good indeed, who is so for others too.

He who keeps good men company, may very well bear their charges.

He begins to grow bad, who takes himself to be a good man.

He is far from a good man, who strives not to grow better.

He who throws away his estate with his hands, goes afterwards to pick it up on his feet.

Have money, and you will find kindred enough.

He that lends his money, hath a double loss.

He who is about to speak evil of another, let him first well consider himself.

Hard upon hard, never makes a good wall.

He who throws a stone against God, it falls upon his own head.

He who plays me one trick, shall not play me a second.

He who would be ill served, let him keep good store of servants.

He who would have trouble in this life, let him  
get either a ship or a wife.

He who will take no pains, will never build a  
house three stories high.

He who hath no children, doth not know what  
love means.

He who spins hath one shirt, he who spins net  
hath two.

He who considers the end, restrains all evil in-  
clinations.

He who hath the longest sword, is always thought  
to be in the right.

He who doth not rise early, never does a good  
day's work.

He who hath good health is young, and he is  
rich who owes nothing.

He who will have no judge but himself, con-  
demns himself.

He who keeps company with great men is the  
last at the table, and the first at any toil or  
danger.

He that hath nothing knows nothing, and he  
that knows nothing is nobody.

He who hath more, hath more care, still desires  
more, and enjoys less.

He who doth no ill, hath nothing to fear.

He that would be master of his own, must not be  
bound for another.

He is master of the world, who despises it; its  
slave who values it.

He who hath most patience, best enjoys the world.

He is unhappy who wishes to die; but more so,  
he who fears it.

He who oft thinks on death, provides for the next  
life.

He who knows nothing, is confident in every  
thing.

He who lives as he should, has all that he needs.

He who doth the injury, never forgives the injured  
man.

He who would please every body in all he doth,  
troubles himself, and contents nobody.

Happy is the man, who doth all the good he talks  
of.

He is a good orator, who prevails with himself.

He who hath gold hath fear, who hath none hath  
sorrow.

He who is employed, is tempted by one devil;  
he who is idle, by an hundred.

He that makes a good war, hath a good peace.

He who troubles not himself with other mens'  
business, gets peace and ease thereby.

He bears with others, and saith nothing, who  
would live in peace.

He who pays well, is master of every body's purse.

Have you bread and wine? sing and be merry.

He who speaks little, needs but half so much brains as another man.

He who knows most, commonly speaks least.

He that is going to speak ill of another, let him consider himself well, and he will hold his peace.

He doth not lose his labour, who counts every word he speaks.

He that hath no patience, hath nothing at all.

He is not a thorough wise man, who cannot play the fool on a just occasion.

He considers ill, that considers not on both sides.

He that parts with what he ought, loses nothing by the shift.

He who is used to do kindneffes, always finds them when he stands in need.

He who knows but little, presently outs with it.

He that doth not mind small things, will never get a great deal.

He who thinks he can do most, is most mistaken.

He who quakes for cold, either wants money to buy him cloaths, or wit to put them on.

He that would have a thing done quickly and well, must do it himself.

He who knows most, is the least presuming or confident.

He who is bound for another, goes in at the wide end of the horn, and must come out at the narrow, if he can.

He that makes no reckoning of a farthing, will  
not be worth a half-penny.

He is learned enough, who knows how to live well.  
Health without any money, is half sickness.

He that unseasonably plays the wise man, is a fool.

He that pretends too much to wisdom, is counted  
a fool.

He that gains time, gains a great point.

He that would be well served, must know when  
to change his servants.

He who employs one servant in any business,  
hath him all there; who employs two, hath  
half a servant; who employs three, hath  
never a one.

Have good luck and you may lie in bed.

He that will maintain every thing, must have his  
sword always ready drawn.

He that speaks ill of other men, burns his own  
tongue.

He that is most liberal where he should be so, is  
the best husband.

He is gainer enough, who gives over a vain hope.

Hope is a pleasant kind of deceit.

He is master of the whole world, who hath no  
value for it.

He who saith woman, saith woe to man.

He that takes no care of himself, must not expect  
it from others.

He who cannot hold his peace, will never live at ease.

He who lives wickedly, lives always in fear.

He who will have a good revenge, let him leave it to God.

He that will revenge every affront, either falls from a good post, or never gets up to it.

He is in a low form, who never thinks beyond this short life.

He is rich, who desires nothing more.

He who eats but one dish, never wants a physician.

He hath lived to little purpose, who cannot hope to live after death.

Hell is very full of good meanings and intentions.

He only is well kept, whom God keeps.

He who doeth every thing he has a mind to do, doth not what he should do.

He who says all that he hath a mind to say, hears what he hath no mind to hear.

He cannot go wrong, whom virtue guides.

He who tells all the truth he knows, must lie in the streets.

He counts very unskilfully, who leaves God out of his reckoning.

He that hath children, all his morsels are not his own.

He that is born of a hen, must scrape for his living.



He is the man indeed, who can govern himself  
as he ought.

He that would live long, must sometimes change  
his course of life.

He who understands most, is other men's master.

Have a care of—Had I known this before.—

He who serves the public, hath but a scurvy master.

He that would have good offices done to him,  
must do them to others.

He makes his grief light, who thinks it so.

He thinks but ill, who doeth not think twice of  
a thing.

He who goes about a thing himself, hath a mind  
to have it done; who sends another, cares  
not whether it be done or no.

He who is bad to his relations, is worse to himself.

He that doth most at once, doth least.

He is a wretch, whose hopes are all below.

He who would be rich in one year, is hanged at  
six months end.

He who hath a mouth, will certainly eat.

He who is lucky (or rich) passes for a wise man  
too.

He commands enough, who is ruled by a wise man.

He who reveals his secret, makes himself a slave.

How can the cat help it, if the maid be a fool?

He who hath money and capers, is provided for  
lent.

He who buys by the penny, keeps his own house  
and other men's too.

He who doth his own business, doth not foul his  
fingers.



## I.

In every work begin and end with God.

If every man will mend one, we shall all be  
mended.

If all fools wore white caps, we should look like  
a flock of geese.

In the husband's wisdom, is the wife's gentleness.

If a good man thrive, all thrive with him.

It is an ill air where we gain nothing.

If the brain sows not corn, it plants thistles.

If things were to be done twice, all would be  
wise.

If the mother had never been in the oven, she  
would not have looked for her daughter  
there.

It is better to please a fool than to anger him.

If I had revenged every wrong, I had not worn  
my shirts so long.

If wise men never erred, it would go hard with  
the fool.

If the best man's faults were written in his forehead, it would make him pull his hat over his eyes.

Industry is fortune's right hand, and frugality is her left.

Ignorance is better than pride with greater knowledge.

Idle lazy folk have most labour.

I will keep no more cats than what will catch mice.

It is more painful to do nothing than something.

Ill-will never said well.

If thou do ill, the joy fades, not the pains: if well, the pains fade, the joy remains.

If you will not hear reason, she will surely rap your knuckles.

I never saw an oft removed tree;

Nor yet an oft removed family;

That throve so well as those that settled be.

In affairs of this world, men are saved, not by faith, but by the want of it.

It is hard for an empty bag to stand upright.

I once had, is a poor man.

It is horribly dangerous to sleep near the gates of hell.

I heard one say so, is half a lye.

It is a bad house that hath not a poor man in it.

It is better to be condemned by the college of physicians, than by one judge.

It is better to give one shilling than to lend twenty.  
In prosperity we need moderation, in adversity patience.

It is better it should be said, here he ran away, than here he was slain.

If young men had wit, and old men strength enough, every thing might be well done.

In the conclusion, even sorrows with bread are good.

If veal (or mutton) could fly, no wild fowl could come near it.

Idleness is the mother of vice, the step-mother to all virtues.

Idleness buries a man alive.

If there is but little bread, keep it in your hand;  
if but a little wine, drink often; if but a little bed, go to bed early, and clap yourself down in the middle.

It is good keeping his cloaths, who goes to swim.

If wise men play the fool, they do it with a vengeance.

It is a mark of great proficiency, to bear easily the failings of other men.

I will do what I can, and a little less, that I may hold out the better.

It is more noble to make yourself great, than to be born so.

If you would be as happy as any king, consider not the few that are before, but the many that come behind you.

If you would have a thing kept secret, never tell it to any one; and if you would not have a thing known of you, never do it.

Ignorance and prosperity make men bold and confident.

Industry makes a gallant man, and breaks ill fortune.

If pride were a deadly disease, how many would be now in their graves.

In silence there is many a good morsel.

If three know it, all the world will know it too.

It is no great pains to speak the truth.

It is virtue's picture which we find in books.

It is truth which makes a man angry.

It is the only true liberty to serve our good God.

It is better keeping out of a quarrel, than to make it up afterwards.

It is good to know our friends failings, but not to publish them.

It is the virtue of saints to be always going on from one kind and degree of virtue to another.

If ~~you~~ would be healthful, clothe yourself warm  
and eat sparingly.

In governing others you must do what you can  
do, not all you would do.

It is good feasting at other men's houses.

John Do-little, was the son of Good-wife Spin-  
little.

I was well, would be better; took physic and  
died. (On a monument.)

In vain he craves advice, that will not follow it.

It is easy to bowl down hill.

It is a bad cause that none dare speak in.

It is never a bad day, that hath a good night.

I will not make fish of one, and flesh of another.

It is not the gay coat makes the gentleman.

Idleness turns the edge of wit.

In a thousand pound of law, there's not an ounce  
of love.

It's an ill bird that berays its own nest.

If you cannot bite, never shew your teeth.

It's a wife child that knows its own father.

I will not change a cottage in possession, for a  
kingdom in reversion.

It is as good to be in the dark, as without light.

It is an ill dog that is not worth the whistling.

It is very hard to shave an egg.

It is good to fear the worst; the best will save  
itself.

It is good fishing in troubled waters.

It is good to go on foot, when a man hath a horse  
in his hand.

In the forehead and the eye, the lecture of the  
mind doth lie.

Ill gotten goods seldom prosper.

It is better to be happy than wife.

If it were not for hope, the heart would break.

It is a good horse that never stumbles, and a good  
wife that never grumbles.

Idle folks have the most labour.

Idle folks lack no excuses.

Ill weeds grow apace.

Ill luck is worse than found money.

It is not lost that comes at last.

It is merry in the hall, when beards wag all.

In vain doth the mill clack, if the miller his  
hearing lack.

It is money that makes the mare to go.

It is time to set in, when the oven comes to the  
dough.

If the sky falls we shall catch larks.

It is too late to spare, when the bottom is bare.

It is a bad stake that will not stand one year in  
the hedge.

If you trust before you try, you may repent before  
you die.

In trust is treason.

I am no river, but can go back when there is reason for it.

I left him I knew, for him who was greatly praised, and I found reason to repent it.

I am always for the strongest side.

If folly were pain, we should have great crying out in every house.

I lost my reputation by speaking ill of others, and being worse spoken of.

If you are vexed or angry, you will have two troubles instead of one.

Improve rather by other men's errors, than find fault with them.

If all asses wore packsaddles, what a good trade would the packsaddlers have.

I will never jest with my eye, nor with my religion.

Ill tongues should have a pair of scissars.

I am not sorry that my son loses his money; but that he will have his revenge, and play on still.

Idleness in youth makes way for a painful and miserable old age.

If you love me, John, your deeds will tell me so.

I defy all fetters, though they were made of gold.

If you would know the worth of a ducat, go and borrow one.



June, July, August, and Carthageria, are the  
four best ports in Spain.

In an hundred years time princes are peasants; and  
in an hundred and ten, peasants grow princes.

I suspect that ill in others, which I know by  
myself.

If you always have money, keep it when you  
have it.

If I have broken my leg, who knows but 'tis best  
for me.

If you would be pope, you must think of nothing  
else.

If you would live in health, be old betimes.

I will warm, and let fools laugh on.

I wept when I was born, and every day shews why.

In war, hunting, and love, you have a thousand  
sorrows for every joy or pleasure.

In December keep yourself warm and sleep.

In all contentions, put a bridle on your tongue.

In a great frost, a nail is worth a horse.

I went a fool to the court, and returned an ass.

If you do evil, expect to suffer evil.

I fell nothing on trust till to-morrow. (Written  
over the shop doors.)

If you would have your business well done, do it  
yourself.

Italy to be born in, France to live in, and Spain  
to die in.

## K.

Knowledge (or cunning) is no burthen.

Knaves and fools divide the world.

Knavery may serve a turn; but honesty is best at the long run.

Keep your shop, and your shop will keep you.

Knowledge of God and of ourselves, is the mother of true devotion, and the perfection of wisdom.

Keep your mouth shut, and your eyes open.

Keep company with good men, and you'll increase their number.

Keep good men company, and fall not out with the bad.

Knowledge is worth nothing, unless we do the good we know.

Keep yourself from the occasion, and God will keep you from the sins it leads to.

Keep your thoughts to yourself, let your mien be free and open.

Keep counsel thyself first.

Kissing goes by favour.

Keep out of an hasty man's way for awhile, out of a fullen man's all the days of your life.

Keep your money, niggard, live miserably, that your heir may squander it away.

Kings go as far as they are able, not so far as they wish to go.

Keep yourself from the anger of a great man, from the tumult of a mob, from fools in a narrow way, from a man that is marked, from a widow that has been thrice married, from wind that comes in at a hole, and from a reconciled enemy.

Keep your sword between you and the strength of a clown.

Keep aloof from all quarrels, be neither a witness nor a party.

Keep money when you are young, that you may have it when you are old.



L.

Live so as you do mean to die.

Live and let live; i. e. be a kind landlord.

Lend, and lose my money; so play fools.

Let my friend tell my tale.

Look ever to the main chance.

Let your purse still be your master.

Like blood, like good, and like age.

Let us ride fair and softly, that we may get home the sooner.

Lawyers houses are built on the heads of fools.

Life is half spent before we know what it is to live.

Living well is the best revenge we can take on our enemies.

Love is not to be found in the market.

Love me little, and love me long.

Look not on pleasures as they come, but go.

Little said sooner mended.

Love thy neighbour; yet pull not down thy hedge.

Love me, love my dog.

Lost time is never found again.

Lying rides upon debt's back.

Love bemires young men, and drowns the old.

Lies have very short legs.

Let us do what we can or ought, and let God do his pleasure.

Lucky men need no counsel.

Learning is folly, unless a good judgment hath the management of it.

Let not your tongue say what your head may pay for.

Large trees give more shade than fruit.

Lawyers gowns are lined with the wilfulness of their clients.

Love, knavery, and necessity, make men good orators.

Little wealth, and little care and trouble.

Losing much breeds bad blood.

Love can do much, but scorn or disdain can do more.

Like with like looks well, and lasts long.

Let us enjoy the present, we shall have trouble enough afterwards.

Long voyages occasion great lies.

Live as they did of old; speak as men do now.

Little conscience and great diligence make a rich man.

Live well, and be cheerful.

Let me see your man dead, and I will tell you how rich he is.

Let your letter stay for the post, not the post for your letter.

Like author, like book.

Little sticks kindle the fire, but great ones put it out.

Little dogs start the hare, but the great ones catch it.

Love lives in cottages as well as courts.

Love asks faith, and faith asks firmness.

Love and lordship like no fellowship.

Let every man praise the bridge he goes over.

Less of your courtesy, and more of your purse.

Look not a gift horse in the mouth.

Land was never lost for want of an heir.

Let them laugh that win.

Life lieth not in living, but in liking.

Light gains make a heavy purse.

Lightly come, lightly go.

Little said soon amended.

Little strokes fell great oaks.

Look before you leap, for snakes among sweet  
flowers do creep.

Lowly fit, richly warm.

Learn to say before you sing.

Let every tub stand on its own bottom.

Let us thank God, and be content with what  
we have.

Leave your son a good reputation, and an em-  
ployment.

Leave your jest while you are most pleased with  
it.

Leave a dog and a great talker in the middle of  
the street.

Lock your door, that so you may keep your  
neighbour honest.

Let us not fall out to give the devil a dinner.

Look upon a picture and a battle at a very great  
distance.

Let nothing fright you but sin.

Let us be friends, and put out the devil's eye.

Let him speak who received, let the giver hold  
his peace.

Learning is wealth to the poor, honour to the  
rich, and a support and comfort in old age.

Learning procures respect to good fortune, and  
helps the bad.

Look always upon life, and use it as a thing that  
is lent you.



M.

Marry your son when you will, but your daughter  
when you can.

My house, my house, tho' thou art small, thou  
art to me the Escorial.

Marry your daughters betimes, lest they marry  
themselves.

Mettle is dangerous in a blind horse.

Marry in haste, and repent at leisure.

Make the happiest marriage.

Manners make the man.

Man doth what he can, God doth what he pleases.

Money is a good servant, but a bad master.

Much better lose a jest than a friend.

Much coin usually much care.

Mention not a rope in the house of one whose  
father was hanged.

Many a little makes a mickle.

Money is his servant who knows how to use it as  
he should, his master who doth not.

Mercy or goodness alone makes us like to God.

**Make yourself all honey, and the flies will eat you up.**

**Marry a wife, and buy a horse from your neighbour.**

**Make one bargain with other men, but make four with yourself.**

**Men's years and their faults are always more than they are willing to own.**

**Men's sins and debts are more than they take them to be.**

**Men toil, and take pains, in order to live easily at last.**

**Mother-in-law and daughter-in-law are a tempest and hail-storm.**

**Many have too much, but nobody hath enough.**

**Make a slow answer to a hasty question.**

**Many men's estates come in at the door, and go out at the chimney.**

**Men live one half of the year with art and deceit, and the other half with deceit and art.**

**Many things grow in the garden, which were never sown there.**

**Many ventures make a full freight.**

**Many words will not fill a bushel.**

**March wind and May sun, make clothes white and maids dun.**

**Maidens must be seen, and not heard.**

**Many things fall between the cup and the lip.**



Many kinsfolk, few friends.

Many kiss the child for the nurse's sake.

Make much of one, good men are scarce.

Malice is mindful.

Man proposes, God disposes.

Many hands make light work.

Much meat, much maladies.

Merry meet, merry part.

Merry is the feast-making; till we come to the  
reckoning.

Might overcomes right.

My mind is to me a kingdom.

Misfortunes seldom come alone.

Misreckoning is no payment.

Money will do more than my lord's letter.

Muck and money go together.

Murder will out.

Men use to worship the rising sun.

Make not thy tail broader than thy wings.

Make a virtue of necessity.

May you have good luck, my son, and a little  
wit will serve your turn.

Money cures all diseases.

Meddle not between two brothers.

Make the night night, and the day day, and you  
will be merry and wise.

May no greater ill befall you, than to have many  
children, and but little bread for them.

Make no absolute promises, for nobody will help you to perform them.

Men lay out all their understanding in studying to know each other, and so no man knows himself.

Make no great haste to be angry; for if there be occasion, you will have time enough for it.

Many avoid others, because they see not and know not themselves.

My mother bid me be confident, but lay no wagers.

Make a bridge of silver for a flying enemy.

May I have a dispute with a wise man, if any.



## N.

Nor say, nor do, that thing which anger prompts you to.

No great loss but may bring some little profit.

No profit to honour, no honour to virtue or religion.

None is so wise, but the fool overtakes him.

Neither praise nor dispraise thyself, thy actions serve the turn.

Night is the mother of counsels.

Never was a strumpet fair, in a wise man's eyes.

None is a fool always, every one sometimes.

No man is greater in truth, than he is in God's esteem.

No man's head aches while he comforts another.

No sooner is a law made, but an evasion of it is found out.

No ill befalls us, but what may be for our good.

Nature, time, and patience are the three great physicians.

No patience, no true wisdom.

Neither take for a servant him whom you must entreat; nor a kinsman, nor a friend, if you would have a good one.

Nothing is so hard to bear well, as prosperity.

Nothing is of any great value, but God only.

Never advise a man to go to the wars, nor to marry.

Neither buy any thing of, nor sell to your friend.

Never count four, except you have them in your bag.

No great good comes, without looking after it.

No Alchymy to saving.

None knows the weight of another's burden.

No man ever lost his credit, but he who had it not.

No man can flay a stone.

Nothing have, nothing crave.

Nothing is impossible to a willing mind.

- Never be ashamed to eat your meat.  
No man is his craft's master the first day.  
No cross, no crown.  
No man loves his fetters, though of gold.  
No longer foster, no longer friend.  
No jesting with edge tools.  
No joy without annoy.  
No sweet without some sweat, without pains, no gains.  
No great loss, but some small profit.  
No law for lying.  
No mill, no meal.  
Necessity has no law.  
Need makes old wife trot.  
New lords, new laws.  
No longer pipe, no longer dance.  
Next to love, quietness.  
No receiver, no thief.  
No rose without a thorn.  
No silver, no servant.  
No smoke without some fire.  
Nothing stake, nothing draw.  
No sunshine but has some shadow.  
Nothing venture, nothing have.  
Nothing in the world is stronger than a man, but his own passions.  
Not to have a mind to do well, and to put it off at the present, are much the same.

Never sign a writing till you have read it, neither  
drink water till you have seen it.

Neither is any barber dumb, nor any songster  
very wise.

Neither give to all, nor contend with fools.

Never deceive your phyfician, your confeffor,  
nor your lawyer.

Never trust him whom you have wronged.

Neither praife nor difpraife any, before you  
know them.

No woman is ugly, when ſhe is dreſt.

Neither enquire after, nor hear of, nor take  
notice of the faults of others, when you  
ſee them.

Neither great poverty, nor great riches will hear  
reaſon.

No pleaſure is a better pennyworth than that  
which virtue yields.

No old age is agreeable, but that of a wiſe man.

No ſenſual pleaſure ever laſted ſo much as for an  
hour.

Neither ſo fair as to kill, nor ſo ugly as to fright  
a man.

No evil happens to us, but what may do us good.

No pottage is good without bacon, no ſermon  
without St. Auguſtin.

Nothing is valuable in this world, except as it  
tends to the next.

Never trust a man whom you have injured.  
No price is great enough for good counsel.  
No companion like money.



## O.

Of little meddling, comes great ease.  
Opportunity makes the thief.  
Out of debt, out of deadly sin.  
Old praise dies, unless you feed it.  
One ounce of discretion, or of wisdom, is worth  
two pounds of wit.  
One wife (in marriage) and two happy.  
One pair of heels is sometimes worth two pair of  
hands.  
Of all tame beasts, I hate fluts.  
One hour's sleep before midnight, is worth two  
hours sleep after.  
Once a knave, and ever a knave.  
One fool makes many.  
One bird in the hand is worth two in the bush.  
One to-day is worth two to-morrows.  
Once in every ten years, every man needs his  
neighbour.  
One man forewarned (or apprised of a thing) is  
worth two.

One cap or hat more or less, and one quire of paper in a year, cost but little, and will make you many friends.

One lye draws ten more after it.

Of money, wit, and virtue, believe one fourth of what you hear men say.

One day of a wise man, is worth the whole life of a fool.

One ill example spoils many good laws.

One eye of the master sees more than four eyes of his servant.

One pair of ears will drain dry an hundred tongues.

Obstinacy is the worst, the most incurable of all sins.

One father is sufficient to govern an hundred children, and an hundred children are not sufficient to govern one father.

One mild word quenches more heat than a whole bucket of water.

One fool in one house is enough in all conscience.

Of two cowards, he hath the better who first finds the other out.

Our religion and our language, we suck in with our milk.

One nap finds out or draws on another.

One sword keeps another in the scabbard.

One enemy is too much for a man in a great post,  
and a hundred friends are too few.

Old age is an evil desired by all men, and youth  
an advantage which no young man under-  
stands.

Oil and truth will get uppermost at the last.

Open your door to a fine day, but make yourself  
ready for a foul one.

One barber shaves not so close, but another finds  
work.

One flower makes no garland.

One is not so soon healed as hurt.

Old young, and old long.

Of two evils choose the least.

Of idleness comes no goodness.

One leg of a lark is worth the whole body of a  
kite.

Old men are twice children.

Of young men die many, of old men escape not  
any.

Old men and far travellers may lie by autho-  
rity.

One swallow makes not a spring, nor one wood-  
cock a winter.

One man may better steal a horse, than another  
look over the hedge.

One beats the bush, and another catcheth the  
bird.



One doth the scath, and another hath the scorn;  
i. e. One doth the harm, and another  
bears the blame.

Of saving comes having.

Out of fight, out of mind.

One tale is good, till another is told.

One may think, that dares not speak.

One good turn deserves another.

Once an use, and ever a custom.

One may live and learn.

One pin for your purse, and two for your mouth.

One "take it," is better than two "thou shalt  
have it."

One love drives out another.

Other virtues without prudence, is a blind beauty.

Owe money to be paid at Easter, and Lent will  
seem short to you.

One error breeds twenty more.

One ounce of mirth, is worth more than ten  
thousand weight of melancholy.

Of sinful pleasure, only repentance remains.



P

Prayer brings down the first blessing, and praise  
the second.

Penny in pocket is a good companion.

- Provide for the worst, the best will save itself.  
Peace in heaven is the best friendship.  
Pride goes before, and shame follows after.  
Poverty is the mother of health.  
Pardon others, but not thyself.  
Prosperity lets go the bridle.  
Pains to get, care to keep, fear to lose.  
Pension never enriched young men.  
Pleasure gives law to fools, God to the wise.  
Patch and long sit, build and soon flit.  
Planting of trees is England's old thrift.  
Penny, whence camest thou? penny, whither  
    goest thou? and penny, when wilt thou  
    come again?  
Plain dealing is a jewel; but he who useth it will  
    die a beggar.  
Pride that dines on vanity, sups on contempt.  
Pride breakfasted with plenty, dined with po-  
    verty, and supped with infamy.  
Praise doth a wise man good, but a fool harm.  
Play, women, and wine make a man laugh  
    till he dies.  
Play or gaming, hath the devil at the bottom.  
Poverty is the worst guard for chastity.  
Punishment, though lame, overtakes the sinner  
    at the last.  
Poor folks have neither any kindred nor any  
    friends.

Poverty is a good, hated by all men.

Promising is not with design to give, but to please fools.

Prosperity is the worst enemy men usually have.

Proverbs bear age, and he who would do well, may view himself in them as in a looking-glass.

Pray hold your peace, or you will make me fall asleep.

Patience, time, and money set every thing to rights.

Play not with a man till you hurt him, nor jest till you shame him.

Paint and patches give offence to the husband, hopes to the gallant.

Prosperous men sacrifice not; *i.e.* they forget God.

Patience is a flower that grows not in every one's garden.

Praise a fair day at night.

Pain is forgotten, where gain follows.

Patience with poverty, is all a poor man's remedy.

Patience is a plaister for all sores.

Pen and ink is wit's plough.

Penny and penny laid up, will be many.

Pleasing ware is half sold.

Plenty makes dainty.

Possession is eleven points of the law, and they say there are but twelve.

Pour not water on a drowned mouse.  
Prettiness makes no pottage.  
Pride feels no cold.  
Pride goes before, shame follows after.  
Proffered service (and so ware) stinks.  
Pull hair and hair, and you will make the curl  
bald.  
Put not a naked sword in a mad man's hand.  
Praise the man whose bread you eat.  
Parents love indeed, others only talk of it.  
Prayers and provender never hindered any man's  
journey.  
Prosperity is the thing in the world we ought to  
trust the least.



## Q.

Quick believers need broad shoulders.  
Quick at meat, quick at work.



## R.

Rich men seem happy, great, and wise; all which  
the good man only is.  
Riches are but the baggage of virtue.  
Reprove others, but correct thyself.

Religion hath true lasting joys; weigh all, and so,  
 If any thing have more, or such, let heaven go.  
 Rather go to bed supperless than rise in debt.  
 Reason governs the wise man and cudgels the fool.  
 Rich men are slaves condemned to the mines.  
 Riches are like muck, stink in a heap; but spread  
 abroad, make the earth fruitful.  
 Raise no more spirits than you can conjure down.  
 Rome was not built in one day.  
 Repentance always costs dear.  
 Receive your money before you give a receipt  
 for it, and take a receipt before you pay it.  
 Respect a good man that he may respect you,  
 and be civil to an ill man that he may not  
 affront you.  
 Riches, which all applaud, the owner feels the  
 weight or care of.  
 Riches make men worse in their latter days.  
 Riches and virtue do not often keep each other  
 company.  
 Ruling one's anger well, is not so good as pre-  
 venting it.



S.

So much of passion, so much of nothing to the  
 purpose.  
 Sorrow is good for nothing but for sin.

Speak me fair and think what you will.

Serve God in thy calling; 'tis better than always  
praying.

Shew a good man his error, and he turns it into  
a virtue; a bad man doubles his fault.

Silks and fattins put out the fire in the kitchen.

Set good against evil.

Some evils are cured by contempt.

Say to pleasure, gentle Eve, I will have none of  
thine apple.

Suspicion is the virtue of a coward.

Stay a while, that we may make an end the  
sooner.

Sir John Barley-Corn is the strongest knight.

Self love is a mote in every man's eye.

Success makes a fool seem wise.

Shew me a liar, and I will shew you a thief.

Speak the truth, and shame the devil.

Speak not of my debts, unless you mean to pay  
them.

Set out wisely at first; custom will make every  
virtue more easy and pleasant to you than  
any vice can be.

Sloth makes all things difficult, but industry more  
easy.

Speak well of your friend, of your enemy neither  
well nor ill.

Spare diet and no trouble keep a man in good  
health.

Shew not to all the bottom either of your purse  
or your mind.

Suppers kill more than the greatest doctor ever  
cured.

Skill and assurance are an invincible couple.

So much only is mine, as I either use myself, or  
give for God's sake.

Speak not of me unless you know me well; think  
of yourself ere ought of me you tell.

Speaking without thinking, is shooting without  
taking aim.

Suffering is the mother of fools, reason of wise  
men.

Study, like a staff of cotton, beats without  
noise.

Since my house must be burnt, I will warm  
myself at it.

Six feet of earth make all men of one size.

Sickness or diseases are visits from God.

Sickness is a personal citation before our Judge.

Self-praise is the ground of hatred.

Speaking evil of one another, is the fifth element  
men are made up of.

Such a beginning, such an end.

Soldiers in peace are like chimnies in summer.

Step after step, the ladder is ascended.

Samson was a strong man, yet could he not pay  
money before he had it.

Schoolboys are the reasonablest people in the world, they care not how little they have for their money.

Scald not your lips in another man's pottage.  
Stretch your arm no farther than your sleeve will reach.

Sell not the bear's skin before you have caught him.

Set a beggar on horseback and he will ride a gallop.

Speak well of the dead.

Strike while the iron is hot.

So many men, so many minds.

Short pleasure, long lament.

Small rain lays great dust.

Soon ripe, soon rotten.

Spare the rod and spoil the child.

Set the saddle on the right horse.

Sadness and gladness succeed each other.

Save something for the man that rides on the white horse.

Say well and do well end with one letter; say well is good, but do well is better.

Scorning is catching.

Seldom seen, soon forgotten.

Seeing is believing.

Self do, self have.

Service is no inheritance.



Shameless craving must have shameful pay.  
 Short acquaintance brings repentance.  
 Short shooting loseth the game.  
 Silence is consent.  
 Sluts are good enough to make flovens pottage.  
 Soft fire makes sweet malt.  
 Sorrow comes unsent for.  
 Sorrow is always dry.  
 Speak when you are spoke to, come when you  
     are called.  
 Standing pools gather filth.  
 Store is no fore.  
 Sure bind, sure find.  
 Set a thief to take a thief.  
 Save a thief from the gallows, and he will cut  
     your throat.  
 Such as the tree is, such is the fruit.  
 Speak but little and to the purpose, and you  
     will pass for somebody.  
 Sell cheap, and you will sell as much as four  
     others.  
 Sell him for an ass at a fair, who talks much and  
     does little.  
 Seek for good, and be ready for evil.  
 Speak little, hear much, and you will seldom be  
     much out.  
 Sleep makes every man as great and as rich as  
     the greatest.

Serve a great man, and you will know what  
forrow is.

So play fools—I must love you, and you love  
somebody else.

Since you know every thing, and I know nothing,  
pray tell me what I dreamed this morning.

Since you can bear with your own failings, bear  
with other mens too.

Sloth is the key to let in beggary.

Sly knavery is too hard for honest wisdom.

Smoke, raining into the house, and a talking  
wife, will make a man run out of doors.

She spins well who breeds her children well.

Saying and doing are two different things.

Setting down in writing is a lasting memory.



T.

The grace of God is worth a fair.

'Tis wit to pick a lock, and steal a horse; but  
'tis wisdom to let it alone.

The hasty man never wants woe.

There is God in the almonry.

That penny is well spent that saves a groat to its  
master.

'Tis ill gaping before an oven.

The patient man is always at home.

The worst of crosses is never to have had any.  
 The second meal makes the glutton; and the  
     second blow, or second ill word, makes  
     the quarrel.  
 That groat is ill saved that shames its master.  
 Three may keep counsel, if two be away.  
 Think of ease, but work on.  
 The child said nothing, but what it heard by the  
     fire-side.  
 The son full and tatter'd, the daughter empty  
     and fine.  
 The greatest step is that out of doors.  
 The shortest answer is doing the thing.  
 Time is the rider that breaks youth.  
 Talk much and err much.  
 The persuasion of the fortunate, sways the doubt-  
     ful.  
 True praise takes root, and spreads.  
 That which two will, takes effect.  
 Take care to be what thou wouldst seem.  
 That is the best gown that goes most up and  
     down the house.  
 The first dish pleaseth all.  
 The faulty stands always on his guard.  
 Too much taking heed is sometimes loss.  
 'Tis easier to build two chimnies, than to main-  
     tain one.  
 The wife is the key of the house.

The life of man is a winter way.

The least foolish is accounted wise.

Time undermines us all.

The dainties of the great, are the tears of the poor.

The great put the little on the hook.

The best-bred have the best portion.

To live peaceably with all, breeds good blood.

The body is sooner well dressed, than the soul.

The devil divides the world between Atheism and superstition.

Take heed you find not what you do not seek.

The highway is never about.

The truest wealth is contentment with a little.

The devil is good, or kind, when he is pleased.

To forget a wrong is the best revenge.

That suit is best that best fits me.

That which is well done, is twice done.

There is no reward to an ill conscience.

The devil tempts others, an idle man tempts the devil.

That man is well bought, who costs you but a compliment.

The greatest king must at last go to bed with a shovel or spade.

The best thing in this world is to live above it.

'Tis good sleeping in a whole skin.

The easiest work and way is, TO BEWARE.

There would be no ill language, if it were not  
ill taken.

'Tis a small family that hath neither a thief nor  
an harlot in it.

To give and to keep, there is need of wit.

Those husbands are in heaven, whose wives do  
not chide.

That is my good that doth me good.

The charitable man gives out at the door, and  
God puts in at the window.

'Tis great folly to want when we have it, and  
when we have it not too.

That is not good language, which all understand  
not.

There is no fool like the old fool.

'Tis much better to be thought a fool, than to  
be a knave.

'Tis worse to be an ill man, than to be thought one.

'Tis better to die poor than to live poor.

Take part with reason against thy own will or  
humour.

The best and noblest conquest, is that of a man's  
own reason over his passions or follies.

There are no gains, without pains.

Then plough deep, while sluggards sleep.

Three removes are as bad as a fire.

Trusting too much to others care, is the ruin of  
many.

The friendship of a great man, is a lion at the next door.

The money you refuse will never do you good.

There are a great many asses without long ears.

The best throw upon the dice, is to throw them away.

Too much prosperity makes most men fools.

Three things cost dear; the careffes of a dog, the love of a mis, and the invasion of an host.

Three littles make a man rich on a sudden; little wit, little shame, and little honesty.

The best watering is that which comes from Heaven.

The maid is such as she was bred, and tow as it is spun.

Tell a woman she is wond'rous fair, and she will soon turn fool.

To crow well, and scrape ill, is the devil's trade.

The dearer such a thing is, the better penny-worth for me.

The fool kneels to the distaff.

The fool never thinks higher than the top of his house.

The best furniture in the house, is a virtuous woman.

The first wife is matrimony; the second, company; the third, herefy.

The example of good men, is visible philosophy.  
The first faults are theirs who commit them, all  
the following are his who doth not punish  
them.

To do good still make no delay; for life and time  
slide fast away.

The best of the game is, to do one's business,  
and talk little of it.

The Italian is wise before he undertakes a thing,  
the German while he is doing it, and the  
Frenchman when it is over.

There lies no appeal from the decision of fortune.  
Three things only are well done in haste; flying  
from the plague, escaping quarrels, and  
catching fleas.

The sword from Heaven above falls not down in  
haste.

The best thing in gaming is, that it be but little  
used.

The devil goes shares in gaming.

The sickness of the body, may prove the health  
of the soul.

The wise hand doth not all that the foolish  
tongue saith.

The best armour is to keep out of gun-shot.

The good woman doth not say, "Will you have  
this?" but gives it you.

That is a good misfortune, which comes alone.

This world is a cage of fools.

The more you think of dying, the better you will live.

The best revenge is to prevent the injury.

The shadow of a lord, is a hat or cap for a fool.

True love and honour always go together.

That is best or finest, which is most fit or reasonable.

The hare caught the lion in a net of gold.

The world without peace, is the soldier's pay.

The master is the eye of the house.

The first service a bad child doth his father, is to make him a fool; the next is to make him mad.

There is no fool equal to a learned fool.

The first degree of folly, is to think one's self wife; the next to tell others so; the third to despise all counsel.

Think much and often, speak little, and write less.

That which a man likes well, is half done.

To forgive injuries is a noble and God-like revenge.

Trust some few, but beware of all men.

To know how to be content with a little, is not a morsel for a fool's mouth.

That is never to be called little, which a man thinks to be enough.



- The worst pig often gets the best pear.  
 The devil turns his back, when he finds the door  
 shut against him.  
 The wiser man yields to him who is more than  
 his match.  
 The wise discourses of a poor man go for nothing.  
 The beginning of an amour (or gallantry) is fear;  
 the middle, sin; and the end, sorrow or  
 repentance.  
 The beginning only of a thing is hard, and costs  
 dear.  
 There is no fence against what comes from  
 Heaven.  
 The fool's estate is the first spent.  
 The Roman conquers by sitting still at home.  
 The more a man knows, the less credulous he is.  
 There is no harm in desiring to be thought wise  
 by others, but a great deal in a man's  
 thinking himself to be so.  
 That crown is well spent, which saves you ten.  
 They are always selling wit to others, who have  
 least of it for themselves.  
 The favour of the court, is like fair weather in  
 winter.  
 The covetous man is the bailiff, not the master  
 of his own estate.  
 Trouble not your head about the weather, nor the  
 government.

That is a curfed pleasure, which makes a man a fool.

The foldier is well paid for doing mischief.

That houfe is in a bad cafe, where the diftaff commands the fword.

The table, a fecret thief, fends its mafter to the hofpital.

Too much fear is an enemy to good deliberation.

Time is a file that wears, and makes no noife.

The true art of making gold, is to have a good eftate, and to fpend but little of it.

Truth is an inhabitant of heaven.

That which feems probable, is the greateft enemy to truth.

That is moft true, which we leaft care to hear.

Truth hath the plague in his houfe (*i. e.* is carefully avoided).

The world makes men drunk, as much as wine doth.

Tell me what life you lead, and I will tell you how you fhall die.

To recover a bad man, is a double kindnefs or virtue.

The mob is a terrible monfter.

Tyrant cuftom makes a flave of reafon.

That city thrives beft, where virtue is moft efteemed and rewarded.

The fword kills many, but wine many more.

Thought is a nimble footman.

That which does us good is never too late.

Tell every body your business, and the devil will do it for you.

To preach well, you must first practise what you teach others.

The common soldiers blood makes the general a great man.

Teeth placed before the tongue, give good advice.

There is no discretion in love, nor counsel in anger.

The first step a man makes towards being good, is to know he is not so already.

The first chapter (or point) of fools, is to think they are wise men.

That great saint, interest, rules the world alone.

Their power, and their will, are the measures princes take of right and wrong.

Take not physic when you are well, lest you die to be better.

That pleasure is much too dear, which is bought with any pain.

To live poor that a man may die rich, is to be the king of fools, or a fool in grain.

Thank you, good puss, starved my cat.

The barber learns to shave at the beards of fools.

The printing-press is the mother of errors.

Tell me what company you keep, and I will tell  
you what you do.

Talk but little, and live as you should do.

The absent party is still faulty.

There is no great banquet, but some fare ill.

The beggar is never out of his way.

The blind man's wife needs no painting.

The ass that brays most, eats least.

There is no deceit in a brimmer.

Though the fox runs, the chicken have wings.

The chicken are the country's, but the city eats  
them.

The choleric drinks, the melancholic eats, the  
phlegmatic sleeps.

That which is evil is soon learnt.

The greatest strokes make not the best music.

There could be no great ones, if there were no  
little.

'Tis safe riding in a good haven.

The horse thinks one thing, and he that rides  
another.

The foot on the cradle, and hand on the distaff,  
is the sign of a good housewife.

The law is not the same at morning and night.

The morning sun never lasts a day.

The more noble, the more humble.

There came nothing out of the sack, but what  
was in it.

The rusty sword and empty purse plead performance of covenants.

The chamber of sickness, is the chapel of devotion.

The singing man keeps his shop in his throat.

Though the sun shines, leave not your cloak at home.

The table robs more than the thief.

The tongue breaketh bone, though itself hath none.

Trade is the mother of money.

Truth hath a good face, but bad cloaths.

To him that wills, ways are not wanting.

They must hunger in frost, that will not work in heat.

They who would be young when old, must be old when young.

The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.

This rule in gardening never forget,  
To sow dry, and to set wet.

The more women look in their glasses, the less they look to their houses.

The difference between the poor man and the rich is, that the poor walketh to get meat for his stomach, the rich a stomach for his meat.

'Tis sooner said than done.

The higher the Ape goes, the more he shews his tail.

That which is good for the back, is bad for the head.

The nearer the bone, the sweeter the flesh.

The cat loves fish, but she is loath to wet her feet.

The church is not so large, but the priest may say service in it.

The greatest clerks are not always the wisest men.

The longest day must have an end.

Talk of the devil, and he will either come or send.

There are more ways to kill a dog than hanging.

Too much familiarity breeds contempt.

They that hide, can find.

To frighten a bird, is not the way to catch her.

Take away fuel, take away flame.

Touch a galled horse on the back, and he will kick.

That which is fauce for the goose, is fauce for the gander.

The best horse needs breaking, and the aptest child needs teaching.

Trust not to a horse's heel, nor a dog's tooth.

The king's cheese goes half away in parings.

They that live longest, must fetch fire furthest.

That is not always good in the maw, which is sweet in the mouth.

Two ill meals make the third a glutton.

The more the merrier, the fewer the better cheer.

The horse next the mill, carries all the grift.

There is no feast like the miser's.

The moon is not seen, when the sun shines.

The mouse that hath but one hole, is easily taken.

Tell money after your own father.

Take away my good name, and take away my life.

To cast oil in the fire, is not the way to quench it.

That which is one man's meat, is another man's poison.

They take a long day, that never pay.

The pitcher doth not go so often to the water, but it comes home broken at last.

The plough goes not well, if the ploughman holds it not.

There belongs more than whistling, to going to plough.

The priest forgets that he was a clerk.

The proof of the pudding is in the eating.

That is but an empty purse, which is full of other men's money.

There is reason in roasting of eggs.

The receiver is as bad as the thief.

There is no general rule, without some exception.

There is a salve for every sore.

The second blow makes the fray.

To see it rain, is better than to be in it.

The wearer best knows where the shoe pinches.

The sluggard's guise, loath to go to bed, and  
loath to rise.

The weakest spoke in a cart, breaks first.

The still sow eats up all the draff.

The greatest talkers are always the least doers.

Threatened folks live long.

Time flieth away, without delay.

Time and tide tarry for no man.

Take time when time is, for time will away.

Timely blossom, timely ripe.

Too much of one thing, is good for nothing.

Truth may be blamed, but it shall never be  
shamed.

Truth finds foes where it makes none.

That is true which all men say.

Two heads are better than one.

Two good things are better than one.

Two eyes see more than one.

Two of a trade seldom agree.

Two dry sticks will kindle a green one.

Two to one is odds.

Two cats and a mouse, two wives in one house,  
two dogs and a bone, never agree in one.

Two dogs strive for a bone, and the third runs  
away with it.

To borrow on usury, brings sudden beggary.

The sorrow men have for others, hangs upon a  
hair.



That day on which you marry, you either mar  
or make yourself.

That's a wife delay which makes the road safe.  
The foot of the owner is the best manure for his  
land.

'Tis money that makes men lords.

There is no better looking-glass, than an old  
true friend.

The sum of all is, to serve God well, and to do  
no ill thing.

The creditor always hath a better memory than  
the debtor.

There is no evil, but some good use may be  
made of it.

The fool fell in love with the lady's laced  
apron.

The friar who asks for God's sake, asks for  
himself too.

There is no to-morrow for an asking friend.

Take your wife's first advice; not her second.

Tell not what you know, judge not what you  
see, and you will live in quiet.

There was never but one man, who never com-  
mitted a fault.

Thinking is very far from knowing.

The devil brings a modest man to the court.

The wolves eat the poor ass that hath many  
owners.

The poor cat is whipped, because our dame will not spin.

The laws go on the king's errands.

Three helping one another, will do as much as six men single.

The dead and the absent have no friends left them.

'Tis better to be a wife than a rich man.

Truths too fine spun, are subtle fooleries.

Think of yourself, and let me alone.

The more honour we have, the more we thirst after.

'Tis great courage to suffer, and great wisdom to hear patiently.

The best soldier comes from the plough.

The hole in the wall invites the thief.

The anger of brothers, is the anger of devils.

That which is bought cheap, is the dearest.

'Tis more trouble to do ill than to do well.

The husband must not see, and the wife must be blind.

The absent are always in the fault.

The request of a grandee, is a kind of force upon a man.

They have a fig at Rome for him who refuses anything that is given him.

Threatened men eat bread still, (that is, live on).

Truth is the child of God.

The wife's council is not worth much; but he  
who takes it not is a fool.

The clown was angry, and he paid dear for it.

The last year was ever better than the present.

That wound which was never given, is best  
cured of any other.

The applause of the mob or multitude, is but a  
poor comfort.

Truths and roses have thorns about them.

To heap fresh kindnesses upon ungrateful men, is  
the wisest, but withal the most cruel re-  
venge.

The fool's pleasures cost him very dear.

The usual forms of civility oblige no man.

There is not a more faithful or pleasant friend  
than a good book.

The father's virtue is the child's best inheri-  
tance.

The most useful learning in the world, is that  
which teaches us how to die well.

The best men come worse out of company than  
they went.

The most mixed or allayed joy is that men take  
in their children.

There is no better advice than to look always to  
the issue of things.

'Tis true there are many very good wives, but  
they are under ground.

Talking very much, and lying, are cousin-germans.

That meat relishes best, which costs a man nothing.

The ass bears his load, but not an over-load.

Though old and wise, yet still advise.

The best remedy against an evil man is, to keep at a good distance from him.

The man is fire, the woman tow, and the devil comes to blow the coals.

The love of God prevails for ever, all other things come to nothing.

The gallows will have its own at last.

The common people pardon no fault in any man.

The fiddler of the same town never plays well at their feast.

The feast is over, but here is the fool still.

To divide as brothers used to do: that which is mine is all my own, that which is your's I go halves in.

There will be no money got by losing your time.

Trouble not yourself about news, it will soon grow stale, and you will have it.

That which is well said, is said soon enough.

'Tis the wife man only who is content with what he hath.

'Tis the most dangerous vice, that looks like virtue.

'Tis great wisdom to forget all the injuries we may receive.

'Tis much more painful to live ill than to live well.  
To have done well, obliges us to do so still.

The best way of instruction, is to practise that  
which we teach others.

'Tis but a little narrow soul, which earthly things  
can please.

The reason why parents love their younger chil-  
dren best, is, because they have so little  
hopes that the elder will do well.

The dearest child of all, is that which is dead.

There is a much shorter cut from virtue to vice,  
than from vice to virtue.

The less a man sleeps, the more he lives.

The truest content is, that which no man can  
deprive you of.

The remembrance of wise and good men, instructs  
as well as their presence.

'Tis wisdom, in a doubtful case, rather to take  
another man's judgment than our own.

The master makes the house to be respected, not  
the house the master.

The short and sure way to reputation, is to take  
care to be in truth, what we would have  
others think us to be.

The neglect or contempt of riches, makes a man  
more truly great than the possession of them.

That only is true honour, which he gives who  
deserves it himself.

## U.

Up starts a churl that gathereth good,  
From whence did spring his noble blood.  
Use soft words, and hard arguments.  
Use legs, and have legs.  
Use or practice of a thing, is the best master.  
Use the means, and God will give the blessing.  
Use makes perfectness.



## V.

Vice is set off with the shadow or resemblance of  
virtue.  
Virtue must be our trade and study, not our  
chance.  
Vices are learned without a teacher.  
Valour can do little, without discretion.  
Valour would fight, but discretion would run  
away.  
Venture a small fish to catch a great one.  
Venture not all in one bottom.  
Visit your aunt, but not every day in the year.  
Vain-glory is a flower that never comes to fruit.  
Virtue is the best patrimony for children to inherit.

W.

Where the hedge is lowest, all men go over.  
 When sorrow is asleep, wake it not.  
 When it rains pottage, you must hold up your  
 dish.  
 When prayers are done, my lady is ready.  
 Woe be to the house where there is no chiding.  
 Wealth, like rheum, falls on the weakest parts.  
 When either side grows warm with arguments,  
 the wisest man gives over first.  
 Wise men with pity do behold  
 Fools worship mules, who carry gold.  
 Wine is a turn-coat; first a friend, then an  
 enemy.  
 Wine ever pays for his lodgings.  
 When a lackey comes to hell, the devil locks  
 the gates.  
 Winter never rots in the sky.  
 When poverty comes in at the door, love leaps  
 out at the window.  
 What fools say doth not much trouble wise men.  
 We shall all lie alike in our graves.  
 When flatterers meet, the devil goes to dinner.  
 Wit once bought, is worth twice taught.  
 Women's and children's wishes are the aim and  
 happiness of very weak men.

Wranglers never want words.

War is death's feast.

Will is the cause of woe.

Welcome is the best cheer.

We must wink at small faults.

We think lawyers to be wise men, and they  
know us to be fools.

When you see your friend, trust to yourself.

Wit is folly, unless a wise man hath the keeping  
of it.

Wit is a fine thing in a wise man's hand.

Words instruct, but examples persuade effectually.

Whatever good thou dost, give God the praise;  
who both the power and will first gave to thee.

We may make these times better, if we bestir  
ourselves.

Want of care does us more damage than want  
of knowledge.

When the well is dry, they know the worth of  
water.

Where God is, there is nothing wanting.

Wealth is not his who gets it, but his who enjoys it.

When your neighbour's house is on fire, carry  
water to your own.

Wise men have their mouth in their heart, fools  
their heart in their mouth.

When you meet with a virtuous man, draw his  
picture.



Write down the advice of him who loves you,  
though you like it not at present.

Wife distrust is the parent of security.

What you give shines still, what you eat smells  
ill next day.

Women, wine, and horses are ware men are  
often deceived in.

When war begins, hell gates are set open.

Working in your calling, is half praying.

When the ship is sunk, every man knows how  
she might have been saved.

Where peace is, there God is or dwells.

When the pear is ripe, it must of course fall.

When you are all agreed upon the time, quoth  
the curate, I will make it rain.

Woe to those preachers who listen not to them-  
selves.

Wealth hides many a great fault.

Wealth is his who enjoys it, and the world is his  
who scrambles for it.

When a man is tumbling down, every saint lends  
a hand.

Whatever you are going to do or say, think well  
first what may be the consequence of it.

When you have any business with a man, give  
him title enough.

Would you be revenged on your enemy? live as  
you ought, and you have done it to purpose.

Wine and youth are fire upon fire.

We shall have a house without a fault in the next world.

Wicked men are dead whilst they live.

Who are you for? I am for him whom I get most by.

We ought not to give the fine flour to the devil, and the bran to God.

When children are little, they make their parents heads ach; and when they grow up, they make their hearts ach.

When a man speaks you fair, look to your purse. Wishes never can fill a sack.

Wealth is more dear to men, than their blood or life is.

When a thing is done, advice comes too late.

Who looks not before, finds himself behind.

Who hath bitter in his mouth, spits not all sweet.

Who never climbed, never fell.

When you ride a young colt, see your saddle be well girt.

Who loseth his due, getteth no thanks.

Wide ears and a short tongue.

Who draws his sword against his prince, must throw away the scabbard.

When all is consumed, repentance comes too late.

Who hath a scold, hath sorrow to his sops.

When the tree is fallen, every man goeth to it  
with his hatchet.

Where men are well used, they will frequent  
there.

War makes thieves, and peace hangs them.

Wife and children are bills of charges.

Where the will is ready, the feet are light.

Willows are weak, yet they bind other wood.

Who hath a wolf for his mate, needs a dog for  
his man.

Women, priests, and poultry have never enough.

When the wind is in the east, it is neither good  
for man nor beast.

Wedding and ill wintering tame both man and  
beast.

Women laugh when they can, and weep when  
they will.

Women and dogs fet men together by the ears.

When the good man is from home, the good  
wife's table is soon spread.

Where there are women and geese, there wants  
no noise.

Who so blind as he that will not see.

Who buys hath need of an hundred eyes, who  
sells hath enough of one.

When the cat is away, the mice may play.

When good cheer is lacking, our friends will be  
packing.

What cannot be cured, must be endured.

What soberness conceals, drunkenness reveals.

What the eye sees not, the heart rues not.

Where every hand fleeceth, the sheep go naked.

When the fox preaches, beware of your geese.

Where honour ceaseth, there knowledge decreaseth.

When the demand is a jest, the fittest answer is a scoff.

When knaves fall out, true men come by their goods.

Where nothing is to be had, the king must lose his right.

Without pains, no gains.

When poverty comes in at the doors, love leaps out at the windows.

Who more ready to call her neighbour scold, than the greatest scold in the parish?

When the steed is stolen, the stable door shall be shut.

Who so lacketh a stock, his gain is not worth a chip.

When all men say you are an ass, 'tis time to bray.

We talk, but God doth what he pleases.

Whither goest thou, grief? Where I am used to go.

Who is the true gentleman or nobleman?

He whose actions make him so.

Wine wears no breeches.

While the tall maid is stooping, the little one  
hath swept the house.

When two friends have a common purse, one  
sings and the other weeps.

Wit without discretion, is a sword in the hands  
of a fool.

With all your learning, be sure to know yourself.

What you can do alone, expect not from another.

What you eat by yourself, never gains you a  
friend.

Women, wind, and fortune are ever changing.

When the devil goes to his prayers, he means to  
cheat you.

When you meet with a fool, pretend business to  
get rid of him.

Wealth betrays the best resolved mind into one  
vice or other.

We are usually the best men, when we are worst  
in health.

When a man comes into trouble, money is usually  
one of his best friends.



Y.

Young men's knocks old men feel.

Years know more than books.

You are in debt and run in farther; if you are  
not a liar yet, you will be one.

You may know the master by his man.

You must let your phlegm subdue your choler, if  
you would not spoil your business.

You cannot drive a windmill with a pair of  
bellows.

Youth and white paper take any impression.

You may know by a penny, how a shilling  
spends.

You can have no more of a cat, than her skin.

You must cut your coat according to your cloth.

You must learn to creep before you go.

You cannot eat your cake, and have your cake.

You may gape long enough, ere a bird fall into  
your mouth.

You must ask your neighbour, if you shall live in  
peace.

You cannot catch old birds with chaff.

Young men may die, old men must.

You cannot make velvet of a sow's ear.

You know not what may happen, is the hope of  
fools.

Years pass not over men's heads for nothing.

Your looking-glass will tell you what none of  
your friends will.

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WISE SAYINGS,  
PRECEPTS,  
MAXIMS, AND REFLECTIONS,  
OF THE MOST ILLUSTRIOUS  
*ANCIENTS.*

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# WISE SAYINGS, &c.

OF THE

## ANCIENTS.

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A.

**A** Wise man is not governed by the laws and ordinances of men, but is guided by the rule of virtue. *Antisthenes.*

Above all things reverence thyself. *Pythagoras.*

Advise not what is most pleasant, but what is best. *Solon.*

Arrogance is the obstruction of wisdom. *Bion.*

Avarice and vanity are the principal elements of all evil. *Timon.*

As gangrenes are the most dangerous of bodily wounds, so insatiate avarice is the worst disease of the mind. *Democritus.*

A blush is the complexion of virtue. *Theophrastus and Diogenes.*

An honourable death is better than an inglorious life. *Socrates.*

All things should be common between friends; our friend is another self. *Pythagoras.*

A good man cares not for the reproofs of evil men. *Democritus.*

A man ought either to be good, or to seem so. *Democritus.*

A just man ought to be esteemed in preference to a relation. *Antisthenes.*

A stranger, if just, is not only to be preferred before a countryman, but a kinsman. *Pythagoras.*

A statue stands firm on its base, a virtuous man on firm resolutions. *Socrates.*

As the gods are consummately happy, the nearer a man approaches to a similitude with them, the happier and better he is. *Socrates.*

A man must not only live to eat and drink, but to use his life for the attainment of happiness. *Zeno.*

An orator without judgment, is a horse without a bridle. *Theophrastus.*

A prince ought to be distinguished from his subjects by his virtues, not by his pleasures.  
*Agésilas.*

A prince who pretends to empire, ought not to shew himself unworthy of it. *Cyrus the Younger.*

A good prince does not consider the effects of his subjects to be his own. *Adrian.*

A prince who would rule without guards, should govern his subjects as a father does his children. *Agasicles.*

A good prince is not the object of fear. *Diogenes.*

A man ought to obey reason, and not appetite.  
*Alcarnenes.*

A man, to attain an honourable reputation, should discourse upon the best topics, and atchieve the most honourable actions.  
*Agésilas.*

A king to reign in safety, should be open to the admonitions of friendship, and not suffer the weak to be injured by the strong.  
*Theopompus.*

A prince ought to be aware, not only of his enemies, but of his flattering friends.  
*Dionysius the Elder.*

A wise man speaks but sparingly. *Demosthenes.*

A great talker is seldom a wise man. *Thales.*

A few words are no proof of wisdom, nor any evidence of great talents. *Tales.*

A man that knows how to speak, knows also when to be silent. *Demosthenes.*

A fool is never silent. *Demosthenes.*

A man must learn to bear pleasure and bear evil. *Epictetus.*

A vine bears three grapes: the first of pleasure, the second of sorrows, and the third of repentance. *Seneca.*

A woman is harder wooed for mischief than a man. *Seneca.*



### R

Be more anxious that those who converse with you, should respect than fear you; for admiration accompanies respect, hatred fear. *Plutarch.*

Be not arrogant. *Seneca.*

Be true to your friends both in prosperity and adversity. *Plutarch.*

Keep no secrets. *Plutarch.*

By temperance men become the most excellent,  
most happy, and fittest for discourse. *Socrates.*



## C.

Converse not with wicked persons. *Solon.*

Confideration is all. *Periander.*

Contemplate pleasures as they depart, not as  
they come. *Aristotle.*

Commit no secret to a friend, which, if reported,  
will bring you infamy. *Thales.*

Common executioners are better than tyrants;  
those only put the guilty to death, tyrants  
the innocent. *Antisthenes.*



## D.

Desire nothing over much. *Chilo.*

Dignity does not consist in possessing honours,  
but in deserving them. *Aristotle.*

Do good to your friend, that he may be more  
wholly yours; to your enemy, that he may  
become your friend. *Cleobulus.*

Deride not the unfortunate. *Chilo.*

## E.

Every one ought to pay the greatest reverence to himself, as no one is ever absent from himself. *Cato Major.*

Envious people are very miserable, because the happiness of others torments them, as much as their own misery. *Agis.*

Envy corrodes its possessors, as rust does iron. *Antisthenes.*

Envy is the saw of the foul. *Socrates.*

Employ thyself in something excellent. *Cleobulus.*

Endeavour not to extenuate thy faults by words, but to amend them by reproof. *Pythagoras.*

Every thing great is not always good, but all good things are great. *Demosthenes.*

Expect the same filial duty from your children, which you paid to your parents. *Thales.*

Every man should make the case of the injured his own. *Salon.*



## F.

Folly is the obstruction of knowledge. *Bien.*

Fame is the perfume of virtue. *Socrates.*

Friendship is one soul in two bodies. *Aristotle.*

Friends must be preserved with good deeds, and  
enemies reclaimed with fair words. *Alex-  
ander Severus.*

From a contemplation of good actions, there  
arises a great delight. *Democritus.*

Fine speeches are like cypress trees, which are  
lofty and beautiful, but yield no fruit.  
*Phocion.*

For this reason we have two ears and one tongue,  
that we should hear much, and speak little.  
*Zeno.*



G.

Go slowly to the entertainments of thy friends,  
but quickly to their misfortunes. *Chilo.*

Good deeds are trophies erected in the hearts of  
men. *Xenophon.*

Good actions are not subject to repentance.  
*Agis.*

Good men ought to let the world see that  
their manners are more firm than an oath.  
*Socrates.*

Good men, though slaves, are free; wicked men,  
though free, are slaves to many passions.  
*Bion.*



## H.

He must be a wise man himself, who is capable  
of distinguishing one. *Xenophanes.*

He is a bad ruler who knows not how to govern  
himself. *Cato Major.*

Honour age. *Solon.*

He is richest who is contented with least; for  
content is the wealth of nature. *Socrates.*

He is well constituted who grieves not for what  
he has not, and rejoices for what he has.  
*Democritus.*

He who is much feared, has himself much to fear.

He who has many friends, has none. *Aristotle.*

How excellent it is to do good to our friends,  
and at the same time to make friends of our  
enemies. *Socrates.*

Happiness consists not in luxury and pride; on  
the contrary, to want nothing is divine; to  
want the least, next to divine. *Socrates.*



He is happy who has a sound body, a rich fortune,  
and a docile nature. *Thales.*

He is happy who is cheerful, though possessing  
little; he is unhappy who is troubled amidst  
much wealth. *Democritus.*

Hope is the last thing that dies in man. *Diogenes.*

Hope is the dream of a waking man. *Aristotle.*

He only is idle, who might be better employed.  
*Socrates.*

He who would lead a quiet and secure life, must  
not engage himself in many things, either  
public or private; nor attempt any thing  
above his own ability and nature; but have  
such a regard to himself, as to decline any  
exuberance of fortune that is offered him,  
assuming no more than he is able to bear;  
for the convenience of what we enjoy, is  
more excellent than the largeness of it.  
*Democritus.*



I.

Justice and every other virtue is wisdom. *Socrates.*

It is the only wisdom of man, not to think he  
understands those things which he does not  
understand. *Socrates.*

In war steel is better than gold; in life wisdom excels wealth. *Socrates.*

It is the part of a wise man to prevent inconvenience; of a valiant man to order it aright when it comes. *Pittacus.*

It is difficult, but advantageous, to obtain the knowledge of ourselves; for that is to live according to nature. *Thales.*

It behoveth every man to know himself and to conduct himself with prudence. *Heraclitus.*

It is easy to praise or censure what we ought not; but both evince a depraved disposition. *Democritus.*

Ignorance is a disease as natural to the ignorant, as blindness to the blind. *Plato.*

It is better to be poor than ignorant. *Aristippus.*

If you desire many things, the possession of many things will seem but little. *Democritus.*

It is a disease of the mind to desire what is unattainable, and to overlook the greater wants of others. *Bias.*

It is a noble satisfaction to be ill spoken of, when we are conscious of doing what is right. *Alexander the Great.*

It behoves us to pay respect to old age, because we are all desirous of attaining to it. *Bion.*

It is more natural for one to follow the advice of many, than many to be influenced by that of one. *Marcus Aurelius.*

It is not only more honourable, but also more delightful, to give than to receive a benefit. *Epicurus.*

It is more becoming for a young person to blush for shame, than to look pale with guilt. *Cato Major.*

It is better to sleep in peace on the bare ground, than to lie unquiet on a soft bed. *Phocion.*

It is the part of a wise and prudent man to reap advantages from his enemies. *Xenophon.*

If rich, be not elated; if poor, be not dejected. *Socrates.*

It is better to suffer the worst at once, than to live in perpetual fear of it. *Julius Cæsar.*

It is the flatterer who injures us, not ourselves. *Demaratus.*

In good fortune, be moderate; in bad, prudent. *Periander.*

It is pleasant to grow old with a good friend and a sound reason. *Socrates.*

It is better to decide a difference between enemies than friends; for one of our friends will certainly become an enemy, one of our enemies a friend. *Bias.*

In order to reach perfection, it is necessary to have either very faithful friends or implacable enemies; since we must be made sensible of our failings, either by the admonitions of the former, or the invectives of the latter. *Diogenes.*

It is equally wrong to be liberal to the undeserving, and uncharitable to the worthy. *Diogenes.*

It is not the place which makes the person honourable, but the person makes the place so. *Agésilas.*

It is more desirable to distribute the fruits of one's own industry, than to reap the benefit of other people's. *Bion.*

It is the property of virtue, and contrary to vice, to hate injustice. *Cleobulus.*

Judges who do not punish the wicked, are more to be blamed than the wicked themselves. *Cato Major.*

It is justice to do those things which ought to be done, injustice not to do them. *Democritus.*

Justice is a virtue of giving to any one according to his desert. *Aristotle.*

Justice is a virtue which gives to every one according to his due, and provides that injury be done to no one. *Epicurus.*

In childhood be modest, in youth temperate, in manhood just, in old age prudent.

In navigation we ought to be guided by the pilot; in the course of life by those of better judgment. *Socrates.*

It is better to make ourselves loved than feared. *Pythagoras.*

It is a great misfortune not to be able to endure misfortune. *Bion.*

It is no less the duty of a prince to obey the laws, than to command over men. *Democritus.*

Justice is the rule to the will of kings. *Antigonus.*

It is more worthy of a prince to give than to receive. *Artaxerxes Longimanus.*

It is a great misfortune to live under a prince who will suffer people to do nothing; but it is a much greater to be under one who allows all to do as they please. *Fronto.*

It is better that the foot should slip than the tongue. *Thales.*

It is much better for a man to conceal his folly and ignorance, than to discover the same. *Heraclitus.*

It is better to lose one's life at once, than to be obliged to guard ones-self both against friends and enemies. *Dion.*



## K.

Know thyself. *Chilo.*

Kings ought to be kings in all things. *Adrian.*

Kings ought to be environed with good-will instead of guards. *Bias.*

Kingdoms must be most happy, if either philosophers ruled or the rulers were inspired with philosophy; as nothing is more pernicious than power and arrogance accompanied with ignorance. *Plato.*



## L.

Learning teaches youth temperance, affords comfort to old age, gives riches to the poor, and is an ornament to the rich. *Diogenes.*

Laws are like cobwebs, where the small flies are caught, but the great ones break through. *Solon.*

Liberty is the greatest of all goods, and the foundation of all others. *Diogenes.*

Love as you may, afterwards hate; hate as you may, afterwards love. *Chilo.*

Liars are the authors of all the mischiefs that afflict mankind. *Ephænetus.*

Lie not, but speak the truth. *Solon.*

Love thy neighbour. *Pittacus.*

Learning is an ornament in prosperity, a refuge in adversity, and the best provision against old age. *Aristotle.*

Love prudence. *Bias.*



M.

Men should study to enrich themselves not in silver and gold, but in virtue and fortitude. *Agefilaus.*

Moderate honours are wont to augment, but immoderate to diminish. *Theopompus.*

**Men** are more mindful of wrongs than of benefits, and it is but just that it should be so; as he who restores a deposit deserves no commendation, but he who detains it, blame and punishment. *Democritus.*

**Meditation** is the fountain of discourse. *Chrysippus*

**Men** in their greatest prosperity should be mindful of a change; for that which is unexpected is most severely felt. *Carneades.*

**Make** reason thy guide. *Solon.*

**Man** is deficient in nothing so much as time. *Zeno.*

**Man** is our friend, truth our friend; but above all things we ought to honour truth. *Aristotle.*

**Men** of valour ought not to esteem those things which are the delights of mean minds. *Agæfilaus.*



#### N.

**Nothing** can fall out either new or unexpected to a wise man, because he foresees whatever can happen to man. *Antisthenes.*

**Neither** act nor speak ill, though free from witnesses. Learn to stand more in awe of thyself than of others. *Democritus.*



Nothing is more easy than to deceive one's-self,  
as our affections are subtle persuaders.  
*Demosthenes.*

No man is free who does not command himself.  
*Pythagoras.*

No covetous person can be a good man, a king,  
or a free man. *Antisthenes.*

Nothing is so timid as a guilty conscience. *Pytha-  
goras.*

Nothing is good but what is honourable. *Pseudo-  
nius.*

Nothing is so precious as leisure, not because one  
should be idle, but because one should do  
what he wills. *Socrates.*

Nobility is a proud temper of soul. *Socrates.*

Nothing is more unseemly than pride, especially  
in young men. *Zeno.*

No man is worthy to command, unless he is better  
or worthier than the rest. *Cyrus the Great.*

Nothing but truth can offend (in speaking).  
*Socrates.*

Nothing is more harsh to honest people, than to  
be denied the liberty of speaking their  
minds. *Demosthenes.*

Nothing is so precious as time, and those who mispend it are the greatest of all prodigals.  
*Theophrastus.*

Never praise a man for being like a woman, nor a woman for resembling a man. *Pædaretus.*



O.

One part of knowledge consists in being ignorant of such things as are not worthy to be known. *Crates.*

Observe honesty in conversation more strictly than an oath. *Solon.*

One should run to prevent an injury, as one does to extinguish a fire. *Heraclitus.*

One ought to remember kindnesses received, and forget those one has done. *Chilo.*

One gains nothing by lying, but the advantage of not being credited when he speaks the truth. *Aristotle.*

Orators make most noise when they have least reason, as men get on horseback when they cannot walk. *Cicero.*

One should make a serious study of a pastime.

*Alexander the Great.*

One must take no more revenge of one's country than of one's father. *Epaminondas.*

One should not undertake what he cannot perform. *Chilo.*



P.

Praise not the unworthy on account of their wealth. *Bias.*

Procure not friends in haste, nor if once procured in haste, abandon them. *Solon.*

Prefer loss to unjust gain. *Chilo.*

Pleasing things are delightful, and hardships glorious. *Alexander Severus.*

Prefer labour before idleness, unless you esteem rust more than brightness. *Plato.*

Philosophy is to do those things voluntarily, which others do by compulsion. *Aristotle.*

Philosophers, though all laws were abolished, would lead the same lives. *Aristippus.*

Pleasures are mortal, virtues immortal. *Periander.*

Power must be moderately used to make it lasting. *Cato Major.*

Princes may be able to alter the laws of society, but not those of nature. *Dionysius the Elder.*

Prudence is the eye of virtue. *Bion.*

Poverty and riches are the names of want and sufficiency; he who wants any thing ought not to be called rich, and he who wants nothing, poor. *Democritus.*

Personal servitude is the office of a slave. *Alexander Severus.*



Q.

Quiet and leisure are above every thing. *Socrates.*



R.

Real friends are wont to visit us in our prosperity, only when invited; but in adversity, to come of their own accord. *Demetrius Phalereus.*

Reproach not the unhappy. *Pittacus.*

Reverence thy parents. *Solon.*

Royalty does not consist in vain pomp, but in great virtues. *Agefilaus.*

Reproof is the good of others. *Diogenes.*

Riches do not consist in the possession of wealth,  
but in the use of it. *Socrates.*



S.

Such as have virtue always in their mouths and neglect it in practice, are like a harp, which emits a sound pleasing to others, while itself is insensible of the music.  
*Diogenes.*

Stand in awe of thyself, and thou wilt have no occasion to blush before others. *Theophrastus.*

Some nations, like headstrong horses, require more instruction than others. *Socrates.*

Soldiers are not to punish their prisoners like malefactors or criminals, but to treat them as men. *Agamemnon.*

Such as have raised themselves by their vices, ought to regain their reputation by virtue.  
*Cato Major.*

Such as will not serve themselves, ought to be compelled to serve others. *Cyrus the Elder.*

Slander is easily fixed, but time will discover the fraud of it. *Demosthenes.*

Such as give ear to slanderers, are worse than slanderers themselves. *Domitian.*

Sleep in the day denotes either distemper of body, or grief of mind, or else sloth or dulness. *Democritus.*

States are on the confines of ruin, when no distinction is made between the good and the bad. *Antisthenes.*



T.

They who educate children well, are more to be honoured than they who produce them; for these only gave them life, those the art of living well. *Aristotle.*

The young should learn what they are to practise when they arrive at maturity. *Aristippus.*

That learning is most requisite which unlearns evil. *Antisthenes.*

The eye receives light from the firmament, the soul from learning. *Aristotle.*

The learned differ as much from the ignorant, as the living from the dead. *Aristotle.*

Those who possess virtue, possess also nobility. *Antisthenes.*

They who defraud virtue of its rewards, rob the young of virtue itself. *Cato Major.*

The young ought to use modesty in their gesture, in their behaviour, and in their dress. *Zeno.*

The office of a wise man is to discern that which is good and honest, and to shun that which is contrary. *Socrates.*

Three properties are essentially requisite to the attainment of wisdom; nature, learning, and experience. *Aristotle.*

The perfection of man consists in foreseeing the future, as much as reason can possibly accomplish. *Chilo.*

There is as much difference between a wise man and a fool, as between a horse that is properly broke and one that is not. *Aristippus.*

They who know what they ought to do and do it not, are not wise and well instituted; but fools and stupid.

The most difficult thing is to know one's self; the most easy, to give counsel to another; and the most delightful, to obtain the completion of our desires. *Thales.*

To be ignorant of ourselves, to seem to know those things whereof we are ignorant, borders on madness. *Socrates.*

To be commended by those who might blame without fear, gives great pleasure. *Agessilaus.*

To praise what is estimable, is right; but to flatter what is wrong, is the property of a designing hypocritical soul. *Democritus.*

The beauty of fame is blasted by envy, as by sickness. *Socrates.*

To desire little levels poverty with riches. *Democritus.*

To be engaged, is good and useful; to be idle, is pernicious and evil. They who do good are employed; but they who spend their time in vain recreations, are idle. *Socrates.*

To prescribe physic for the dead, and advice to the old, is the same thing. *Diogenes.*

To render ourselves agreeable to the world, we should speak courteously, and act usefully. *Antalcidas.*

The way to make ourselves admired, is to be what we affect to be thought. *Socrates.*

The beauty of the mind is more lovely than that of the body. *Socrates.*

To expose one's self to great dangers for trivial matters, is to fish with a golden hook, where more may be lost than gotten. *Augustus Cæsar.*



To ail in prosperity is most happy for man.  
*Antisthenes.*

They who would never die, must live piously  
and justly. *Antisthenes.*

To demonstrate what is in itself plain, is to light  
a candle to see the sun. *Aristotle.*

Too much familiarity breeds contempt. *Cato*  
*Uticensis.*

There is no possession more valuable than a good  
and faithful friend. *Socrates.*

They act on mistaken principles who go roughly  
to work with such as they wish to reclaim;  
since soothing caresses tame animals much  
sooner than whips and spurs. *Fabius Maxi-*  
*mus.*

Two things ought to be the object of our fear;  
the envy of friends, and the hatred of  
enemies. *Bias.*

The cause of a friend; a destitute and exemplary  
cause, we ought to defend. *Thrasea.*

To enrich others is more becoming a prince, than  
to enrich himself. *Ptolomæus Lagus.*

The readiest way to glory, is to endeavour to be  
good, as well as to appear so. *Socrates.*

There is but one good, knowledge; one evil, ignorance. *Socrates.*

The only means that man has to assimilate himself to God, is to do good, and to speak truth. *Pythagoras.*

The happy are those who are competently furnished with external advantages, act honestly, and live temperately. *Solon.*

To be wise and virtuous is sufficient to be happy. *Antisthenes.*

The happiness of the body consists in health; that of the mind, in knowledge. *Thales.*

To separate the useful from the honest, is imprudent; as if any thing were really useful that is not honest. *Socrates.*

True honour is not derived from others, but originates only from ourselves. *Cicero.*

The way to immortality is to live well. *Antisthenes.*

The greatest of vices is ingratitude. *Socrates.*

The public has more interest in the punishment of an injury, than he who receives it. *Cato the Elder.*

The law is not made for the good. *Socrates.*

To live well one must oppose nature to law,  
reason to passion, and virtue or resolution  
to fortune. *Diogenes.*

The wicked live to eat, but the good eat to live.  
*Socrates.*

To lead a bad life is perfect misery. *Diogenes.*

The wicked obey their passions, as slaves do their  
masters. *Diogenes.*

The noblest death is to die for one's country.  
*Epaminondas.*

The world is our country. *Theodorus.*

To be naturally fitted for command, is the pro-  
perty of the most excellent. *Pittacus.*

They are not kings who are in possession of a  
throne, or who come unjustly by it; but  
they who know how to govern. *Socrates.*

There can be no stronger garrison than the affec-  
tion of the people. *Antigonus.*

That prince is happy who can make his subjects  
afraid, not of him, but for him. *Pittacus.*

Think not those faithful who praise all thy words  
and actions; but those who reprove thy  
faults. *Socrates.*

The best way to be revenged of our enemies, is to make ourselves illustrious by virtue.

*Diogenes.*

The three most difficult things are, to keep a secret, to forget an injury, and to make good use of leisure. *Chilo.*

The most dangerous of wild beasts is a slanderer; of tame ones, a flatterer. *Diogenes.*

The greatest advantage of kings is, that they cannot be outdone in good deeds. *Anaxilas.*

That commonwealth is best ordered, where the wicked have no command, and the good have. *Pittacus.*

That commonwealth is best constructed, in which the citizens, without envy or sedition, strive who shall outvie the rest in the possession of virtue. *Charilaus.*

That city is best ordered, where the good are rewarded, and the bad punished. *Solon.*

That commonwealth is most commendable, in which the brave and the coward have their proper deserts. *Lyfander.*

The strength of a city does not consist in its walls, but in the courage of its inhabitants. *Agæfilaus.*

To make an empire durable, the magistrates must obey the laws, and the people the magistrates. *Solon.*

Those who exercise continency and frugality, have a higher relish of pleasure, and are less affected with pain, than those who are the most diligent and assiduous in the pursuit of delight and indulgences. *Socrates.*

That man bears the greatest resemblance to the gods, who requires least, and contents himself with the fewest necessities and conveniences, in as much as the gods stand in need of nothing. *Socrates.*

There is nothing wonderful in this world but vice. *Antisthenes.*

To speak little becomes a woman; plain attire adorns her. *Democritus.*

To obey a woman is the greatest ignominy to a man. *Democritus.*




# U.

Unlearned men differ from beasts only in their external figure. *Cleanthes.*

Use and exercise promote facility and dispatch in the habits of the mind, and in virtuous actions as well as in external actions.  
*Diogenes.*

Undertake deliberately; but having begun, persevere. *Bias.*




## V.

Virtue is perfect happiness, and requires no other aid than Socratic strength. *Antisthenes.*

Virtue is the beauty, vice the deformity of the soul. *Socrates.*

Valour would be of no use were there no justice; and if all the world were just, there would be no need of valour. *Agefilas.*



## W.

We ought to teach children that which will be most useful to them when they become men.  
*Agefilas.*

We should be always learning. *Solon.*

Wisdom excels the other virtues, as the sight does the other senses. *Bion.*

Wisdom is the composure of the soul. *Socrates.*

We must pay a regard to the source of either reproof or praise, before we suffer ourselves to be affected by it. *Agefilaus.*

We ought not to determine any thing hastily: to reflect often, and to hesitate on every occasion, are not unuseful. *Aristotle.*

We ought to have such associates as will not make us blush. *Demaratus.*

When a man goes out, let him consider what he is to do; when he returns, what he has done. *Cleobulus.*

We must not contradict, but instruct him that contradicts us; for a madman is not cured by another running mad also. *Antisthenes.*

We should despise death, without neglecting life. *Chilo.*

We should not exercise the body, without the joint assistance of the mind; nor exercise the mind, without the joint assistance of the body. *Diogenes.*

We should behave to our friends, just as we would have them do to us. *Aristotle.*

Wicked men cannot be friends, either among themselves, or with the good. *Socrates.*

We ought to be equally mindful of our absent and present friends. *Thales.*

We ought not implicitly to believe our enemies in things that are credible; nor distrust our friends in such as are otherwise. *Thales.*

We should remain tranquil and easy on the death of our friends; both because we cannot tell whether it has happened for the better or the worse, and because sorrow will be of no avail. *Plato.*

We ought not indiscriminately to accept gifts from all; for virtue ought not to be maintained by vice. *Crates.*

✓ We must wish for good, and endure evil. *Alexander Severus.*

Wicked hopes, like ignorant guides, deceive a man, and lead him into sin. *Socrates.*

What you would not have done to yourself, never do to others. *Alexander Severus.*

We ought to aim at such pleasures as follow labour, not at those which precede it. *Antisthenes.*



Where there are many medicines and physicians,  
there are most diseases; and where there  
are many laws, there is most iniquity.  
*Agefilaus.*

We should live as though our life would be both  
long and short. *Bias.*

We ought to regulate our lives, so as not to be-  
come terrible to our inferiors, nor con-  
temptible to our superiors. *Chilo.*

Wind puffs up empty bladders; opinion, fools.  
*Socrates.*

We ought to study philosophy, till nothing is the  
object of our wonder. *Crates.*

We ought not to regard what place we came  
from, but what place we are worthy of.  
*Aristotle.*

We should promise little, but perform what we  
promise. *Phocion.*

What thou hast promised amidst perform. *Periander.*

When ill actions acquire wealth, the infamy is  
the greater. *Democritus.*

Whoever puts himself into another's power, be-  
comes a slave. *Pompey.*

Who feareth others is a slave, though he know it not. *Antisthenes.*

We ought either to be silent, or to speak things that are better than silence. *Pythagoras.*

What we have in us of the image of God, is the love of truth and justice. *Demosthenes.*



Y.

Young people should reverence their parents at home, strangers when abroad, and themselves when alone. *Demetrius Phalereus.*

Young men should excel in fortitude, old men in prudence. *Bion.*

THE END.

116<sup>2</sup>  
LES  
PROVERBES  
DIVERTISSANS

DV SIEVR IULLIANI,  
Pour apprendre avec plus de facilité  
les Langues Françoises, Italiennes,  
& Espagnoles.

E N S E M B L E  
LES RECREATIONS  
DV MESME AVTHEVR,  
Contenant diuers Contes à rire.

*Utiles & necessaires à ceux qui veulent parler &  
écrire correctement en ces Langues.*



A PARIS,  
Chez IEAN BAPTISTE LOYSON, rue  
S. Iacques, à la Croix Royale, proche la Poste.

M. D C. LIX.  
AVEC PRIVILEGE DV ROY.

Harvard College Library,

1 Feb. 1893.

Gift of

JOHN BARTLETT.



A MONSEIGNEVR  
MONSEIGNEVR  
TAMBONEAV;  
CONSEILLER DV ROY  
en tous ses Conseils, & President  
en sa Chambre des Comptes.



MONSEIGNEVR,

*Cette petite Production auoit besoin  
d'un grand Protecteur; & d'autant  
plus, qu'elle venoit d'un pauvre Estran-  
ger, qui en manque pour l'ordinaire.*

## EPISTRE.

*C'est ce qui m'a obligé d'avoir recours à une Illustre Personne, qui joignit & la bonté & l'inclination de sçavoir, à l'éminence de sa Condition. Disant cela, n'est-ce pas donner à entendre que ie ne pouvois mieux m'adresser qu'à Vous, MONSEIGNEVR, qui non content des belles connoissances que vous avez, du sublime rang que vous tenez, des richesses que vous possédez, avez crû ne pouvoir laisser un meilleur heritage à Messieurs vos Enfans, que de leur faire apprendre beaucoup de Langues diferentes, pour leur donner le moyen d'avoir commerce avec plusieurs sortes de Nations, vers lesquelles leur naissance & leur mérite les fera sans doute enuoyer un jour. J'aime mieux briser icy, que m'étendre; & la chose parlant de soy, vous rendre seulement tres-humbles graces de l'honneur que vous avez daigné me faire de souffrir*

EPISTRE.

*que i' aye montré quelque temps la Langue Italienne à Monsieur vostre Fils; comme ie vous supplie d'agrée, qu'en vous consacrant cet Ouvrage, ie prenne la hardiesse de me publier,*

**MONSEIGNEVR,**

Vostre tres-humble, & tres-  
obeïssant seruiteur,

IVLLIANI.



## *ADVIS AV LECTEUR.*

**L**Ecteur, si dès l'année passée ie t'ay présenté vne Grammaire Italienne qui ne t'a pas déplû, ie me persuade que tu ne desagrées pas à present cet Ouurage. que ie mets au iour, puis qu'il te doit donner la connoissance d'une Langue, dont ie t'ay desia clairement enseigné les Preceptes; Mais comme toutes les Sciences ont leurs épines dans leurs commencemens, & qu'elles rebutent ordinairement les hommes, si l'on n'y mesle vn peu de roses; I'ay iugé à propos de ioinde icy le délectable à l'utile, afin qu'en t'instruisant tu trouues dequoy te diuertir en mesme temps, & que le plaisir de l'un adoucisse l'ennuy de l'autre. I'ay d'oc diuisé ce Liure en quatre Parties; La premiere, qui cōtient vne Nomenclature exacte & necessaire des Noms propres de toutes choses en François, en Italien, & en Espagnol, te dōnera des lumieres si grādes de ces deux dernieres Langues, que tu pourras te rēdre en peu de tēps capable de les parler; La secōde est vn Recueil de Prouerbes Italiens. & François, specialement de ceux qui sont le plus en vsage, & dont on se sert dans les entretiens ordinaires, que tu ne dois pas ignorer, si tu veux passer pour intelligent parmy ceux qui en sçauent les beautez & les délicatesses; La troisiēme, qui n'est pas moins agreable qu'instructiue, ne comprend que certains Dialogues des sept Arts liberaux, dont la nouueauté te surprendra sans doute, puis qu'il est peu d'Auteurs modernes qui se soient aduisez d'escire en ce genre; Mais ce qui te doit particulièrement plaire, ce sont les Contes facetieux, & les Histoires recreatiues qui



composent la quatrième Partie, puis qu'outre le plaisir que tu recevras en les lisant, ou les recitant dans les bonnes compagnies, tu te rendras insensiblement parfait en ces belles Langues familiares. Apres tout, comme elles sont aujourdhuy les delices de la Cour, & qu'il n'est guere de Personnes, pour peu qu'elles ayent de commerce avec le beau monde, qui ne les sçachent ou ne les apprennent; l'espere que tu me sçauras bon gré, si ie contente en cela ta noble curiosité, & si ie te découure des secrets que ne t'ont iamais encoré découuert les plus grands Maistres. En tout cas si tu rencontres par hazard des difficultez qui t'arrestent, & que tu me iuges capable de t'en donner l'éclaircissement, sçache que ie te suis entierement acquis, & que ie feray tousiours gloire de te rendre service, pourueu que ton merite me soit connu, & que i'aye aussi quelque part à ton estime. Cependant si tu trouues en quelques endroits des façons de parler Italiennes & Espagnoles, qui ne s'accordent pas si exactement avec leur version Francoise; souuiens-toy que i'y ay pourtant apporté tout le soin qu'il m'a esté possible; & que ces Langues ayant vn tour particulier qu'on ne peut pas donner à celle-cy, il est malaisé de rencontrer mieux & d'y donner vne explication plus fidele. C'est ce que i'auois à te dire touchant mon Liure; reçois-le d'aussi bon cœur que ie te le presente, & tu m'obligeras quelque iour de mettre sous la Presse des Ouurages que ie médite, que tu ne iugeras peut-estre pas indignes de ta lecture. Adieu.



*Extrait du Priuilege du Roy.*

**L**E Roy par ses Lettres Patentes données à Paris au mois d'Aoust 1658. signées GVITONNEAV, a permis à Iean Baptiste Loyson, Marchand Libraire à Paris, d'imprimer, vendre & debiter durant le temps & espace de sept ans entiers & accomplis, diuers Traittez de la composition du sieur Iulliani, intitulez *La Nomenclature, les Prouerbes, les Dialogues, & les Recreations*, Italiens, François, & Espagnols; & cependant defenses sont faites à tous Imprimeurs ou Libraires, d'imprimer, vendre ny distribuer lesdits Liures sans le consentement de l'Exposant, ou de ceux qui auront droit de luy, à peine de cinq cens liures d'amende, & de tous despens, dommages & interests, & confiscation des Exemplaires contrefaits, ainsi qu'il est plus au long porté par lesdites Lettres.

*Acheué d'imprimer pour la premiere fois le 4. Novembre 1658.*

Les Exemplaires ont esté fournis.

A

**A** La S. Vincent grand  
froidure : à la Saint  
Laurent grande chaleur,  
l'un & l'autre peu dure.

A telle demande, telle  
responſe.

Selon la chair : le couste-  
au,

Auoir peur de ſon ombre.

Tel Maistre, tel valet.

Tel puis, tel ſceau.

Selon la mine, l'eſtançon.

Il ne faut pas eſtre hon-  
teux à table.

A vn bon Cauallier, ne  
manque lance.

Au beſoin on connoiſt l'a-  
my.

A bon entendeur, ne faut  
que demi mot.

A bien s'attache, qui  
prend bon conſeil.

De bon-heure à la bouche-  
rie, & tard à la poiſonne-  
rie

**A** S. Vincenzo ,  
gran freddura; a  
S. Lorenzo gran cali-  
dura; l'uno & l'atro poco  
dura.

A tal propoſta , tal riſ-  
poſta.

a tal carne, tal coltello.

auer paura della ſua om-  
bra

a tal padrone, tal ſeruo.

a tal pozzo, tal ſecchio.

a tal ruina, tal pontello.

a tauola non biſogna  
ueruognarſi.

a buon cauallier, non  
manca lancia.

a' biſogni ſi conoſcongli  
amici.

a buon intenditor, poche  
parole baſtano.

a ben s'appiglia, chi ben  
ſi conſiglia.

a buon horn in peſcaria,  
& tardi in beccaria.

L'abondance engendre le mespris.

Qui monte trop haut, approche de sa cheute.

Après le procez perdu, on ne manque point d'auis.

A vn chien qui leche la cendre, on ne doit confier la farine.

Les mouches attaquent touiours les chiens maigres.

A chair de loup, deffenses de chien.

A cheual qui court, il ne faut point d'éperon.

A cheual donné, il ne faut pas regarder à la bouche.

A cheual bon ou mauuais, porte touiours l'éperon

Il ne se faut pas tenir derriere vn cheual, mais bien derriere vn fusil.

A table tenez-vous au milieu, & loin des querelleux.

Pour tirer vn corps mort dela maison, il en faut quatre vifs.

Celuy qui achapte doit auoir cent yeux, & à ce-

*abbondanza genera fastidio.*

*a cader uà, chi troppo in alto sale.*

*a causa perduta, parole assai.*

*a can che lecchi cenere, non gli fidar farina.*

*a can magri, uan le mosche.*

*a carne di lupo, zanne di cane.*

*a caual che corre, sprone non occorre.*

*a caual donato, non guardar in bocca.*

*a caual tristo o buono, porta t. co lo sprone.*

*a cavallo innanzi, ad archibuso di dietro,*

*a tauola a mezzo, a quistion da lontano.*

*a cauar un morto di casa, ne uogliono quattro uiui*

*a chi compra, bisogna hauer cent'occhi, a*

luy qui vend, vn seul suf-  
fit.

A celuy qui est malheu-  
reux, le pain se tourne  
en cendre dās le four.

Vne eau esloignée, n'est-  
teint iamais le feu.

L'eau trouble, ne peut pas  
seruir de miroir.

L'eau qui dort, ne fait ia-  
mais grand effect.

L'eau croupie engendre  
des vers.

Qui a vne teste trouue  
toujours son chapeau.

A qui la fortune rit, est re-  
puté sage.

Qui mal fait, mal trouue.

A celuy qui fuit, il faut  
faire vn pont d'or.

Il est facile de conseiller,  
mais difficile à executer.

A celuy qui ne sent point  
de mal, l'escorcheure ne  
cuit point.

Qui n'ayme le vin, n'ayme  
le pain.

A celuy qui te peut oster  
le bien, donnes-luy ce  
qu'il te demande.

*chi uēde ne basta uno.*

*a chi è disgratiato,  
gli s'incenerisce il  
pan nel forno.*

*acqua lontana, non  
ispegne fuoco.*

*acqua torbida, non fà  
specchio.*

*acqua quiete, fà la co-  
sa esta cheta.*

*acqua, cheta uermi  
mena.*

*a chi hà testa, non  
manca capello.*

*a chi là uà ben, par sa-  
uio.*

*a cbimal fà, mal uà.*

*a chi fugge, bisogna far  
ponti d'oro.*

*a chi non pesa, ben  
porta.*

*a chi non duol, ben scor-  
tica.*

*a chi non piace il uino, nō  
possa mangiar pane.*

*a chi ti puo tor cio c'hai,  
dà gli cio che ti chiede.*

Pour bien despenfer son argent, il faut auoir cent yeux.

Pour appaifer la faim, le pain fuffit, & pour le sommeil paille.

Pour puiffant que soit l'estat, vn ennemy est trop, si cent amis ne le peuvent fecourir.

On ne fcauroit offencer d'auantage, vne femme, que de l'appeller laide, ou vieille.

Quand le fleuue est trouble, les pecheurs s'enrichiffent.

A vieux chat, ieune souris.

Goute à goutte, l'eau caue la pierre.

Donne la femme à l'homme, & le pain aux enfans.

Vers le cinquiesme d'Auril le coucou à coustume de venir, & s'il ne vient le septiesme, ou huitiesme, où il est pris, où il est mort.

Le fol Villageois fait l'accord, apres le domma-

*a darfuora i danari bisogna hauer cent'occhi.*

*a fame pane, a sonno paglia.*

*ad ogni grande stato un nemico e troppo, si cento amici sonno pochi.*

*a donna non si puo far maggior dispetto, che quando uecchia, o brutta, le uien detto.*

*a fiume torbido, guadagno di pescatore.*

*a gatto uecchio; forcio tenerello.*

*a goccia goccia, si caual la pietra.*

*a gli huomini dà moglie, ed a' putri dà del pane.*

*a' cinque d'aprile il cucoco de uenire; e se non uiene a' sette, o agli otto, o che è preso, o che è morto.*

*a modo del uillan matto, doppo il danno fa*

ge.

A vn moulin, à vne femme, & à vn horloge, il y a toujours à refaire.

A Nauire pourrie, tout vent est contraire.

A celuy qui veut conforter, il ne fait point mal à la teste.

Chacun hait le bourdel dans sa maison.

Il y a remede à tout, sinon à la mort

Chaque oyseau, trouue son nid beau.

Il ne faut rien promettre aux fols, ny aux enfans.

Plume à plume, on plume l'Oyson.

Le chat ne s'approche guere du pot qui bout.

Petit à petit l'oyseau fait son nid.

A grand prometteur, il faut peut croire.

A la Turque peu de pain, & de l'eau fraische.

A bon vin, ne faut point d'enseigne.

Chacun peut aller par

il patto.

a molini, horologi, e sposa, sempre manca qualche cosa.

a nauicotta, ogni uento è contrario.

a nessun confortator, mai dolse la testa.

a niun piace il bordello in casa.

ad ogni cosa è rimedio trattone la morte.

ad ogni uccello, suo nido par bello.

a parzi ed a fanciulli. bisogna prometter nulla a penna penna si pela l'oca.

a pignatta che bolle, gatta non s'acosta.

a quattrino a quattrino, si fa il fiorino.

a gran promettitor, poca fede si deue.

a la turchesca poco pane, ed acqua fresca.

al buon uino, non bisogna frasca.

al buon tempo, sâ ir o

les ruës, quand il fait  
beau.

Acquier reputation, & tu  
sera en reputation.

La fin couronne l'œuure.

A la couleur on connoist  
le drap, & le vin au goût.

Serts Dieu de bon cœur, &  
laisse parler qui voudra.

Les pauures patissent par  
necessité, & le riche a-  
uare par sa faute.

Cent soucis ne payent pas  
vne debte.

Le cœur gay, rend le teint  
frais.

Ie ne sçay, que tout est de-  
uint.

A vn homme picquant,  
tout luy desplaist.

L'arbre ne s'abat pas, d'un  
seul coup.

Au ieu, & en voyage, on  
connoist les hommes.

Le soldat se contente du  
pain sec, & du vin  
gasté.

On connoist l'or, par la  
pierre de touche.

Pour guerir d'un mal, il  
faut souffrir du mal

Toute toile est belle à la

gn'uno.

*acquista reputatione, e  
ponti a sedere.*

*al fine, si canta la gloria.*

*al color si conosce il pan-  
no, ed al sapor il uiuo.*

*ama dio e non fallire: fa  
pur ben e lascia dire.*

*alcuni patiscono per ne-  
cessità, ma il ricco  
scarsa per uolontà.*

*alcun pensier, non pagò  
debito.*

*allegrezza di cuore, fa  
bella pelle di uiso.*

*a lucca ti uidi, ed a pi-  
sa ti conobbi.*

*al mordace tutto dispiace  
al primo colpo, non cade  
l'albero.*

*al ginoco, ed al niaggio,  
si conoscon gli huomini.*

*al soldato pan secco, e  
uin guasto.*

*al paragone, si conosce  
l'oro.*

*al male, fa gli male.*

*al lume ogni tela pare*



chandelle.

On connoist les cauallés  
quand elles pissent.

Il y a difference entre les  
paroles, & les effets.

Les vns trauaillent pour  
l'honneur, & les autres  
pour amour.

Ayme celuy qui t'ayme,  
& respons à celuy qui  
t'appelle.

Amitié reconciliée, res-  
semble à vne playe  
mal guerie.

On connoist l'homme par  
son discours.

Au vilain qui ne se con-  
tente iamais, ne luy  
fais, ny bien ny mal.

Il se faut touiours depes-  
cher à table, & à l'aïse-  
ment.

Pour le rosty donnez en  
au Maistre le riffolé, &  
pour le boüilly la chair  
la plus proche des os.

On monte l'escalier degré  
à degré.

Il est bien difficile de  
montrer le chemin à vn  
aueugle.

Il ne faut pas donner la  
baguette en main au vi-  
lain.

bella.

*al pisciar si conoscon le  
canalle.*

*altra cosa è il dire, al-  
tra il fare.*

*altri s'affatica per amo-  
re, altri per honore.*

*ama chi t'ama, rispondi  
a chi ti chiama.*

*amicitia reconciliata, è  
come piaga non ben  
saldata.*

*al parlar si scorge l'huo-  
mo.*

*al uillan che mai si  
sazia, non gli fa torto  
nè gratia.*

*al mangiar, ed al car-  
care, l'huomo si deue  
spacciare.*

*al patron dà glila cima  
dell' arrosto, e'l lezzo  
appresso l'osso.*

*a scaglione a scaglione,  
si sale la scala.*

*ad un cieco, mal puo  
mostrarsi 'l camino.*

*al uillano, non dar  
la banchetta in mano.*

Si tu estens le doigt au vilain, il voudra toute la main.

Traitte le vilain selon sa condition.

Au quatriesme desbordement de la riuere, chacun sen aille.

Il faut auoir de l'esprit pour mettre vn homme en prison, & de l'argent pour en sortir, ou garād.

Au besoin on connoist l'amy.

Petit à petit, la vieille file son fuseau.

Pas à pas on va bien loin.

L'appetit ne demande point de fausse.

On se peut tenir assez riche, ayant de quoy viure honnestement.

Contentement, passe richesse.

Qui bien sert, & se tait, assez merite.

Mot à mot, on fait de gros liures.

Celuy qui perd vne vaine attente gaigne assez.

Celuy-là ieufne beaucoup

*al uillano porgi il dito, pigliarà la mano.*

*al uillan da glila zappa in man.*

*al acqua quarta, ogn'un si parta.*

*al entrarci vuol ingegno al uscir danari ô pegno.*

*alle nozze, ed a' martiri siconoscon gli amici ed i parenti.*

*a poco poco, la vecchia fila il fuso.*

*a passo passo, si uà lontano.*

*appetito non vuol falsa.*

*assai è ricco, a chi non manca*

*assai è ricco, chi si contenta*

*assai domanda, chi ben serue e tace*

*a parola a parola, si scriuon i libri,*

*assai guadagna, chi uàno sperar perde.*

*assai digiun, chi mal qui*

qui mange peu.  
 Celuy-la à bon danſer,  
 ſi la fortune le ſeconde.  
 Affez gaigne qui perd ſa  
 garçè.  
 Affez ſ'auance qui ſur-  
 monte la fortune.  
 C'eſt vn plaſiſr que d'auoir  
 deux ou trois enfans,  
 mais ſept ou huiſt, ce  
 n'eſt que peine.  
 Il vaut mieux vne fois,  
 que iamais.  
 Chacun trouue ſa patrie  
 agreable, bien que mi-  
 ſerable.  
 Le diable ſ'en va, quand il  
 trouue la porte fermée.  
 D'ordinaire les laides fem-  
 mes, trouuent de beaux  
 maris.  
 Il ne faut pas aller peſ-  
 cher dans vne riuiera,  
 ou tout le monde peſ-  
 che.  
 A force de coups de baſton  
 il faut que l'aſne trotte.  
 A l'aſne opiniaſtre, le ba-  
 ſton eſt neceſſaire.  
 Attendre quand rien ne  
 vient, eſtre au liſt &  
 non dormir point, ſer-  
 uir bien ne t'auançant  
 point, auoir vn amy qui

*magna.*  
*aſſai ben balla, a chi fortuna*  
*ſuona.*  
*aſſai guadagna, chi puttana*  
*perde.*  
*aſſai auanza, chi fortuna*  
*paſſa.*  
*auer due figli ô tre, è vn*  
*piacere: auerne ſette, o otto*  
*è vn fuoco.*  
*aſſai preſto ſi fà quella, che*  
*ſi fà bene.*  
*all'orſa paion belli, i ſuoi*  
*orſatti.*  
*alla porta chiuſa, il demonio*  
*volta le ſpalle.*  
*alla belle donne, per lo pie*  
*toccan i brutti huomini.*  
*a ſiuſe famoſo, non andar a*  
*peſcare.*  
*aſino punſo, conuien che*  
*trotti.*  
*aſino duro, baſton duro.*  
*aſpettare, & non venire ſtar*  
*in letto, e non dormire:*  
*ben ſeruire non gradire:*  
*auer amico che ti vuol*  
*tradire: eſſer incarcerato*

te veut trahir, estre en prison, & ne pouoir fuir, femme grosse qui ne peut accoucher, s'esgarer du chemin quand on voyage, s'estangler en voulant aualer, sont choses pour mourir.

Vn Ambassadeur ne court point de danger.

Fais estat du vin, fromage, & amy, qui soient vieux.

Amour & domaine, ne veulent point de compaignon.

Amour de garce, fait aller souuent à la selle.

Amour ne veut point de conseil.

L'amour par fois oint, & la haine pique.

L'amour, & la toux ne se peuuent pas cacher.

L'amour ne se trouue pas au marché.

Il ne faut pas celer l'amour, la toux, ny la gale.

L'amour de la mere est tendre, mais celle du pere est forte.

Les vieux Renards par fois, tombent dans les pieges.

*e non potter fuggire: donna granida che non puo partorire: smarrir la strada quando si vuol gire: strangola: si nell'inghiottire, sono cose da morire.*

*ambasciator non porta pena.*

*amico, e vin, formaggio vecchio.*

*amor e signoria, non vogliono compagnia.*

*amor di putana, odor di zangola.*

*amor non ha consiglio.*

*amor talhor unge, ed odio punge.*

*amor e forza, non si puo celare.*

*amor non si troua al mercato.*

*amor, tosse, e rognacelar non ti bisogna.*

*amor tenero delle madri, amor forte de' padri.*

*ancor delle volpi vecchie, rimangono al laccio.*

Quantité de neige, nous  
apporte quantité de  
pain.

L'amour n'a point de sa-  
gesse, & la colere ne ré-  
çoit point de conseil.

On ne donne volontiers  
guere de foy, à vne rob-  
be frippée.

On ne vieillit iamais à ta-  
ble.

Assez à temps arriue ce  
que Dieu nous enuoye.

Le loup ne laisse pas de  
manger des brebis com-  
pté.

Peril preueu, n'est pas si  
dangereux.

L'occasion fait le larron.

Quand les nuës sont rou-  
ges, ou il pleut, ou il  
fait vent.

Tandis que l'asne brait,  
il n'aualé guere de foin.

Arme longue, encourage  
le fantassin.

Quoy que Auril s'appro-  
che, ie ne quitteray  
pas ma camifole.

En aymant la vertu, on  
apprend tousiours quel-  
que chose, mais en Jouï-  
ant à la paulme, on des-  
apprend tousiours.

*anno di neur, anno di bene.*

*amor non hà sapienza : ira  
non hà consiglio.*

*a veste logorata, poca fede  
vien prestata.*

*a tauola non s'innecchia mai.*

*a tempo vien, quel che dio  
manda.*

*anco delle petore annouerate  
mangia il lupo.*

*antiveduta piaga, assai men  
duole.*

*area aperta, anco il giusto  
vi pecca.*

*ària rossa, ô ella piscia, ô el-  
la soffia.*

*asino che ragghia, poco feno  
mangia.*

*arma lunga, fà buon fante.*

*aprilone aprilone, non mi fa-  
rai metter giu il pellicione.*

*amando la virtu sempre s'im-  
para giocando alla palla  
sempre si despara.*

A la S. Martin, les grands  
& les petits doublent  
leur pourpoints.

a S. Martin, si veste gran  
epiccinin.



## B

**C**'est assez d'un fol das  
chaque maison.

Heureuse celle là, qui s'en  
mourache d'un vieillard.

Celuy est bien aueugle,  
s'il ne voit le Soleil  
quand il luit.

Heureux est ce corps là  
qui trauaille pour l'ame.

Il n'y a point de poil plus  
meschant, que le roux.

Vn vieux estendart, hon-  
nore son Capitaine.

Craquement de dens, est  
marque de grande froi-  
dure.

Il faut que la lettre atten-  
de le Messager, & non  
pas le Messager la let-  
tre.

Il faut gouverner sa bou-  
che, selon sa bourse.

Les belles paroles, & les  
meschants effects, trom-  
pent les sages, & les  
fols.

**B**asta un matto per casa

beata colei, che di vecchio  
pazzo s'innamora.

ben è cieco, chi non vede il  
sole.

bato il corpo, che per l'ani-  
ma lauora.

barba rossa è mal colore, sot-  
to'l ciel non è il peggiore.

bandiera vecchia, onor di ca-  
pitano.

batter brocchette, tremar di  
freddo.

bisogna che la lettera aspetti  
il messo, non il messo la let-  
tera.

bisogna far la spesa, secondo  
l'entrata.

beldi, e cattini fatti, ingan-  
nano, sani e matti.

Bois du noir, tu gageras  
la teinture.

Chasties le bon, quand il  
manque, il se corrigera,  
mais chastiele meschant  
il empirera.

Vn seul pere peut gouuer-  
ner cent enfans, mais  
cent enfans ne peuuent  
gouuerner vn pere.

Heureuse l'espouse, qui a  
fait son trousséau deuant  
le Mariage.

Quel'on dise ce qu'õ vou-  
dra, le bateau ne va ia-  
mais bien sans rame.

Il faut nauiger selon le  
vent.

Il faut que le pauvre, main-  
tienne le riche.

Il se faut accommoder, se-  
lon le temps.

La necessité rend le fan-  
tassin bon soldat, & fait  
l'homme vaillant.

Celuy qui apporte quel-  
que chose, est toujours  
le bien venu.

Bois peu, & mange assez,  
dors sur le plancher, &  
tu viuras long-temps.

Chasties le vilain, & il se-  
ra ton amy.

Bouche close, & œil ou-

*beni del nero, quadagnerai la  
tintura.*

*batti'l buono, e' meglio-  
ra: batti'l cattiuo, e' peggiora.*

*basta vn padre a gouernar  
cento figliuoli: e cento figli-  
uoli non bastano a gouer-  
nar vn padre.*

*beata la sposa, che fa prima  
la rosa.*

*ben faremo, ben diremo: mal  
uà la barca senz'aremo.*

*bisogna nauigar, secondo il  
vento.*

*bisogna ch'il pouero, man-  
tenga il ricco.*

*bisogna accommodarsi secon-  
do il tempo.*

*bisogno, fa buon fante: bi-  
sogno, fa prode huomo.*

*ben venga chi ben porta.*

*beui poco, e mangia assai:  
dormi in palco e vinerai.*

*batti'l villano, ed haurai lo  
per amico.*

*becca chiusa, ed occhio aper-*

uerr, ne firent iamais  
rien de desert.

Le vin me donne la vie.  
Chacun fasse son Mestier.

Le vent dure trois iours :  
mais s'il ne fait que trot-  
ter, il en dure hniët.

Il faut auoir les yeux par  
tout.

On dit que la Ville de Bo-  
logne est grasse, mais  
celle de Padouë la sur-  
passe.

C'est vne pauvre chose,  
de voir le pauvre super-  
be & le riche auare.

En mocquant par fois on  
dit la verité.

La force est bonne, mais  
l'esprit encore meilleur.

Bon feu, & bon vin, m'é-  
chauffent le pourpoint.

Il faut long-temps con-  
sulter auant que d'en-  
treprendre.

Bon vin pris par trop, fait  
mal à la teste.

Bon receueur, mauuais  
payeur.

Morceau reproché n'é-  
strangle iamais personne

Bon cheual demande l'es-  
peron, & meschante  
femme le baston.

so, non se mai nessun de-  
serto.

*botte mia, vita mia.*

*bisogna lasciar fare il mestie-  
ro a ch'il sà.*

*bora tre di dura: se la vù di  
trotto, la dura pin di otto.*

*bisogna bauer gli occhi alle  
mani ed a' piedi.*

*bologna è la grassa: padua la  
passa.*

*brutta cosa è il pouero super-  
bo, ed il ricco auaro.*

*burlando si dice il vero.*

*buona è la forza, miglior  
l'ingegno.*

*buon fuoco, e buon vino mi  
scaldan il mio cammino.*

*bisogna prima pensare, e poi  
fare.*

*buon vin, cattina testa.*

*buon riscuotitore, e cattino  
pagatore.*

*boccon rimprouerato, non af-  
foga mai nessuno.*

*buon caual vuol sprone, cat-  
tina donna bastone.*



Les menteries ont courtes  
jambes.

Vne bonne garde, s'oppo-  
se aux sinistres accidens.

*Bugie hanno corte le gambe.*

*Buona guardia, schina ria  
ventura.*



C

**L**A Cour Romaine,  
ne veut brebis sans  
laine.

Femme riche, ne s'a-  
bandonne legerement.

Armée defaite, argent  
nouveau.

Careffes de chiens, cour-  
toisies de putains, inui-  
tations de Cabaretiers  
ne se peuuēt empescher  
qu'ils ne te fassent cou-  
ster de l'argent.

Chien eschaudé vne fois,  
craint l'eau froide.

Il n'y a coin ny recoin, qui  
n'aye sa saison.

Vn chef d'armée sans sça-  
uoir la langue du pays,  
ne vaut pas vn sol mar-  
qué.

Vn chien affamé se moc-  
que du baston.

Vn chien qui aboye, mord

**C**orte Romana, non un-  
col pecora senza lana.

*Càmera adorna, fà donna  
fania*

*Campo rotto, paga nuoua.*

*Carezze di cane, cortesia di  
putane, inuiei d'hosti,  
non puo far che non ti  
costi.*

*Can scottato, teme l'acqua  
fredda.*

*Cantone non perde mai sta-  
gione.*

*Capo senza lingua non ual  
una stringa.*

*Cano affamato, non cura  
bastone.*

*Can ch'abbaiia, non sempre*

rarement.

Peau de cheure, bouc, & chien, font de bon marroquin.

Chereté preueuë, ne vint iamais.

Chair ieune, vieux poisson.

Celuy qui est chargé d'armes, tremble de peur.

Vends moy si chere que tu voudras, mais donne moy la iuste mesure.

Maison bastie, & vigne plantée, personne n'en peut sçauoir combien qu'elles coustent, & on n'en retire iamais ce qu'elles coustent.

Quoy que ma maison soit petite, elle ne laisse pas de me couster plus qu'elle ne vaut.

A vne maison neuue, qui n'y porte rien, rien n'y trouue.

On a beau parler de maison, il vaut mieux argent content.

Mauuais ouurier, mesprise tous les outils.

Il faut monter les chevaux sur le deuant, & sur les asnes sur le derrie-

morde

*Capra, becco, can, fan buon cordonan.*

*Carrestia preuista, non uen-  
ne mai*

*Carme gionane, pesce vecchio.*

*Carico di ferro, carico di  
paua:*

*Caro mi uendi, e giusto mi  
misura.*

*Casa fatta, e vigna posta,  
nessun sa quant ella costa,  
o non si paga quanto costa.*

*Casa mia casa mia per pic-  
ola che tu sia, tu mi pari  
vno badià.*

*Casa noua, chi non ue ne  
porta, non ue ne troua.*

*Casa quanto vuoi, possessione  
quanto puoi.*

*Cattino lauoratore, ad ogni  
ferro pon cagione.*

*Cauallo, e caualla, caualca-  
do in su la spalla: asino e  
mulo caualcato in sul culo.*

re.

La cire , toile & la futaine rendent la boutique belle , mais le gain n'est pas grand.

Vn cheual qui va trop viste , neviura iamais longtemps.

La chatte n'a point de faute , si la seruante ne prend garde à la viande.

Celuy-là ne peut estre réputé sage , qui perd le sien , pour conseruer celuy d'autrui.

Quand on te fait plus de caresses que de coustume , ou on t'a trompé , ou bien on te veut trôper.

Qui bien commence , a fait la moitié de l'ouurage.

Qui bien fera , bien trouuera.

Qui bien vit , bien meurt.

Qui fait du bien à son prochain , attende aussi du bien de luy.

Qui cherche mal-heur , mal-heur trouue.

Qui fait bouïllir la marmite avec des feüilles , son potage sët la fumée

*Cera , tela , fustagno bella bottega , e poco guadagno.*

*Canal corrente sepoltura aperta.*

*Che colpa n'hà la gatta : se la massara è messa.*

*Che poco saggio si può dir co- lui , che perde il suo per acquistar l'altrui.*

*Chi ti fa piu carezze che non suo'e , ó t'hà ingannato , ó ingannar ti vuole.*

*Chi ben comincia hà la metà dell' opera.*

*Chi ben farà ben haurrà.*

*Chi ben vive ben muore.*

*Chi benefizio fa , beneficio aspetta.*

*Chi cerca briga , briga troua.*

*Chi cuocina di frasche , la nostra sà di fumo.*

Qui frappe du cousteau,  
meurt de la gaine.

Qui est dans vne prison  
renfermé, de parens &  
amis est abandonné.

Il n'y a point de honte de  
mettre les mains à la pa-  
ste.

Qui acquiert reputation,  
acquiert richesses.

Qui souppe bien, ne dort  
pas mal.

Qui donne vne chose pro-  
ptement, la donne deux  
fois.

Qui prend des presens,  
s'engage.

Cheual nourry de paille,  
est bon à la guerre.

Cheual gris, ou il est tout  
bon, ou tout meschant

Celuy qui emprunte sans  
rendre, il vit & ne dé-  
pense rien du sien.

Qui gele autrui, gele soy  
meisme.

Qui offence autrui, n'en  
est pas mieux.

Qui afflige les autres, n'a  
point de repos luy-mé-  
me.

Qui moissonne aujour-  
d'huy, & sème le lende-  
main, perd sur chaque

Chi di cortel ferisce, di cor-  
sol perisce.

Chi è in prigion serrato. da  
gli amici e parenti è aban-  
donato.

Chi fa i fatti suoi. non s'im-  
bratta le mani.

Chi aquistareputations, ac-  
quistarobba.

Chi ben cena, ben dorme.

Chi dà prest, dà due volte.

Chi d'altri prende sua li-  
berta vende.

Canal di paglia, canal di bat-  
taglia.

Canal morello, ò tuo bono,  
ò tutto falo.

Chi accata, e non rende ri-  
ne e non ispende.

Chi altri agghiaecia, se stej-  
so infredda.

Chi altri offende, su l'arena  
scrino.

Chi altri tribola, se stesso  
non posta.

Chi ara da sera a diman-  
d'ogni solc o perde un pan.

fillon vn pain.

Celuy qui se veut vanger  
de moindres iniures  
qu'on luy a faites, ou il  
tombe d'un haut de-  
gré, ou bien il n'y par-  
vient iamais.

Celuy qui trocque, sou-  
uent se trompe.

Celuy qui boit de la pin-  
te, boit autant qu'il luy  
plaist.

Celuy qui compte bien,  
d'ordinaire, paye mal  
volontiers.

Qui dort bien la nuit, ne  
sent iamais de puces.

Celuy qui ne peut souf-  
frir ny bien ny mal, ne  
parvient iamais à grand  
honneur.

Qui met bien à part ce  
qu'il a, au besoin le trou-  
uera.

Celuy qui prend bien gar-  
de à soy, porte son bou-  
clier.

Qui bien coniecture, dé-  
uine bien.

Celuy qui blasme vne  
chose, a enuie de l'a-  
chetter.

Qui veut perir, ne cher-  
che point de secours.

*Chi attende a uendicar ogni  
sua offesa, è cade d'alto sta-  
to, è c' non vi monta.*

*Chi berrata, s'imbratta.*

*Chi beue del boccale, beue  
quanto gli pare.*

*Chi ben conta, mal paga.*

*Chi ben dorme, non sente pu-  
lici.*

*Chi ben e mal non puo soffri-  
re, a grand' honor non puo  
venire.*

*Chi ben ripone, ben troua.*

*Chi ben si guarda, scudo si  
rende.*

*Chi ben congettura, bene in-  
dovina.*

*Chi biasima, vuol comprare.*

*Chi brama di perir, non chie-  
de aiuto.*

Tel chante le Vendredy,  
qui pleure le Dimanche.

Qui tombe dans la bouë,  
plus il se remuë, plus il  
se crotte.

Qui voyage la nuit, se  
doit reposer le iour.

Qui trompe, se trompe.

Qui cherche trouue, &  
qui dort refuse.

Qui se fait brebis, le loup  
le mange.

Qui est vne fois malheu-  
reux, il l'est toujourns.

Qui achete cher, & préd  
à credit: perd son temps  
& la semence.

Qui achete le Magistrat,  
force est qu'il vende la  
Iustice.

Qui achete terres, attire  
sur soy la guerre.

Qui croit au sort, nie rien.

Qui crache en l'air, cra-  
che sur soy.

Quand on court on court,  
mais quand on fuit, on  
vole.

Qui court en poste, iouë  
avec la mort.

Qui le veut ainsi, qu'il le  
reçoie de mesme.

*Chi canta il Venerdì, piange  
la Domenica.*

*Chi casca nel fango, quanto  
piu si dimena, tanto piu  
s'imbratta.*

*Chi camalea la notte, con-  
vien che riposi il giorno.*

*E chi cerca d'ingannar, resta  
ingannato.*

*Chi cerca troua, e chi do me  
fogna.*

*Chi pecora si fa, il lupo la  
magna.*

*Chi comincia a stentar,  
stenta sempre.*

*Chi compra caro, e toglie in  
credenza, consuma il tempo,  
e perde la semenza.*

*Chi compra il Magistrato,  
forza è che venda la giu-  
stizia.*

*Chi compra terra, spesso  
compra guerra.*

*Chi confessa la sorte, niega  
iddio.*

*Chi sputa in aria, gli cade in  
testa.*

*Chi corre, corre, e chi fugge  
vola.*

*Chi corre in posta, sulla mor-  
te scherza.*

*Chi così vuole, così habbia.*

Qui se fie aux maquignōs,  
maquignon deuient.

Qui veut tromper Dieu,  
trompe-foy-mesme.

Qui croit facilement, fa-  
cilement est trompé.

Qui donne vne garçā vn  
vieillard en Mariage, il  
luy donne le berceau  
auec.

Qui donne vistement, dō-  
ne deux fois.

Celuy qui a esté picqué  
d'vn serpent, craint  
le lezard.

Qui nait de poule, il faut  
qu'il cloche.

Qui nait de souris, il faut  
qu'il viue de souris.

Qui se sert de feu de paille,  
n'a autre chose que la  
fumée.

Qui n'est sage a vingt ans,  
ny sçauant à trente, ny  
riche à quarante, il ne  
fera iamais sage, ny ia-  
mais sçauant, ny riche.

Il ne faut pas beaucoup de  
peine pour dire la verité.

Qui dit ce qu'il sçait, &  
donne ce qu'il a, il ne luy  
reste rien.

Qui ne considere les choses  
à venir, il les soupire

*Chi crede a' sensali, ala fin  
sensale diui ne.*

*Chi crede ingannar Dio, se  
stesso inganna.*

*Chi crede senza pegno, non  
mostra ingegno.*

*Chi dà per moglie una put-  
ta ad un vecchio, gli dà la  
cuna appresso.*

*Chi dà presto, radoppia il  
dono.*

*Chi dalla serpa è punto, ha  
paura della lucerciola.*

*Chi di gallina nasce, conuien  
che rozzoli.*

*Chi di gatta nasce, s'erci pi-  
glia.*

*Chi di paglia fuoco fa, pi-  
glia fumo ed altra non ha.*

*Chi di uenti non è, di trenta  
non sà, di quaranta non  
hà, mai non sarà, nè mai  
saprà, nè mai haura.*

*Chi dice 'l nero, non s'affa-  
rica.*

*Chi dice quel che sà: e dà  
quel ch'ha: niente gli resta.*

*Chi dinnanzi non mira, di  
dietro poi sospira.*

trop tard.

qui parle de nauiger , par-  
le d'incommodité

qui donne à vn indigne,  
fait double perte.

qui se couche avec leschiës  
se leue avec des puces.

qui dort , ne prend rien.

Qui chasse deux lievres, ne  
prend ny l'un ny l'autre.

Qui est à l'abry quand il  
pleut , il est bien fol s'il  
sort , & s'il sort & se  
baigne , il est fol s'il se  
plaint.

qui est accoustumé à faire  
du mal, il ne songe à au-  
tre chose.

Qui est malheureux, n'ail-  
le point au marché.

qui est sale, qu'il se net-  
toye.

qui est paresseux à table,  
il le sera aussi au travail.

Vn Ministre qui n'a point  
d'espions , est baffoué  
comme vn coyon.

Le riche à ce qu'il veut.

qui se marie, se met en  
chemin de faire peni-  
tence.

qui respond, paye,

Chi disse nauigar, disse di-  
sagio.

Chi dona all'indigno , due  
volte perde.

Chi dorme co' cani , si leua  
co' pulci.

Chi dorme, non pesca.

Chi due lopri caccia, una nō  
piglia, e l'altra lascia.

Chi è a coperto, quando pio-  
ue , e ben matto se si moue:  
e se si moue , e si bagna , è  
ben matto se se lagna.

Chi è auuezzo a far male,  
non pensa ad alero.

Chi è disgratiato , non vada  
al mercato.

Chi è imbrattato , si netti.

Chi è neghittoso a mangiar,  
sarà pegro a lauorar.

Chi è pouero di spie, e ricco  
di vituperio.

Chi è ricco , hà cio che vuo-  
le.

Chi entra in camino di pi-  
gliar moglie, si mette in via  
per far penitenza.

Chi entra maleuadore, entra



qui sort de commission,  
paye du sien.

qui fait à sa fantaisie, la te-  
ne luy en fait point de  
mal.

qui fait vne iuste guerre,  
fait vne bonne paix.

qui est suffisant de faire  
vne chose, il l'est aussi  
pour la défaire.

qui fait le compte sans son  
hoste, il le fait deux fois.

Celuy qui fait la feste, n'en  
iouyt pas tousiours.

qui fait vne marchandise  
sans y estre expert, son  
argent est en danger.

qui seme, ne recueille pas  
tousiours.

qui conserue ses habits, ses  
habits luy font honneur.

Les vns trauaillent pour  
l'honneur, autres pour  
l'amour, d'autres pour  
l'argent.

qui fait ce qu'il ne doit  
pas, il luy arriue ce qu'il  
ne croit pas.

qui fait plaisir à vn vilain,  
il se crache dans la main,

qui fait filer dans la mai-  
son, gagne vne chemi-  
se, & celuy qui ne le  
fait pas en gagne deux.

*pagatore.*

*Chi esce di commissione, pa-  
ga del suo.*

*Chi fa a suo modo, non gli  
duole il capo.*

*Chi fa buona guerra, ha  
buona pace.*

*Chi fa il carro, lo sa dis-  
farre.*

*Chi fa il conto senza l'oste,  
lo fa due volte.*

*Chi fa la festa, non la gode  
sempre.*

*Chi fa mercantia, se non la  
conosce: i suoi danarigli  
diuentan mosche.*

*Chi fa la robba, non la gode  
sempre.*

*Chi fa honore a' panni, i  
panni fanno honore a lui.*

*Chi fa per honor, chi per  
amor, chi per danari.*

*Chi fa quel non deu, gli in-  
teruen quel che non crede.*

*Chi fa seruizio a villan, si  
spara in man.*

*Chi fila, porta vna camiscia,  
chi non fila, ne porta due.*

qui fuit le trauail, ne fait  
iamais bastir maison à  
trois estages.

qui iouë, ne dort pas.

qui iouë par contrainte,  
perd par necessité.

Vne habitude prise dās la  
ieunesse, dure toute la  
vieillesse.

qui prend garde à chaque  
plume, ne fait iamais son  
liet.

qui manie de la poison, il  
ne doit pas estre louché.

qui est destiné à mourir de  
peste, il n'en peut euitier  
le mal.

Celuy qui a à se rompre le  
col, trouue l'eschelle  
dans les tenebres.

qui a de l'amertume en  
bouche, il ne sçauroit  
cracher de la douceur.

qui a eu vne femme, meri-  
te vne couronne de pa-  
tience, qui en a eu deux  
en merite deux de folie.

qui a vne belle femme, el-  
le n'est pas toute à luy.

qui a vne belle femme &  
vn beau cheual, il n'est  
iamais sans trouble.

qui a vne bonne lance, la  
doit esprouer contre la

*Chi fugge fatica, non fà ca-  
sa di tre solari.*

*Chi giuoca, non dorme.*

*Chi giuoca per bisogno, per-  
de per necessità,*

*Chi giuocanetto s'usa ad vn  
uizio, quando anche è vec-  
chio attende a tal ufficio.*

*Chi guarda ad ogni penna,  
non fà mai letto,*

*Chi hà a far con tofco, n on  
uol esser losco.*

*Chi hà da morir d'ghianduf-  
sa non gli ual far e sorti  
in campagna.*

*Chi s'hà da romper il collo,  
irona la scala al buio.*

*Chi hà l'amaro in bocca, non  
puo sputar dolce.*

*Chi hà hauuto moglie, me-  
rita una corona di pacien-  
za: chi n'hà hauute due,  
ne merita due di pazzia*

*Chi bà bella moglie, la non  
è tutta sua.*

*Chi hà buon caualio, e bella  
moglie, non istà mai senza  
doglie.*

*Chi hà buona lancia, la pro-  
ua al muro.*

Chi

muraille.

Qui a des chevres , a des cornes.

Qui a vne maison & me-  
stairie , il a plus que ne  
luy faut.

Qui a vne maison & me-  
stairie , il peut bien trê-  
bler , mais non pas tom-  
ber.

Qui a meschant voisin , a  
mauvais matin.

Qui a quelque chose à  
perdre , qu'il fuye les  
querelles.

Qui a compagnie , a figno-  
rie.

Qui a de l'argent & des  
amis , il ne s'en soucie  
guere de la Justice.

Qui a des defauts & il ne  
les cache , il entend sou-  
vent ce qu'il luy dé-  
plaist.

Qui a du drap , se mocque  
de l'hyuer.

Ceux qui peuvent faire  
quelque chose , ne le  
font pas , & ceux qui  
le voudroient faire , ne  
le peuvent pas.

Qui a des enfans , tous les  
morceaux ne sont pas à  
luy.

*Chi hà capre , hà corna.*

*Chi hà casa , e podere : hà  
piu ch' il suo donere.*

*Chi hà casa , e podere : puo  
stremar ma non cadere.*

*Chi hà castino vicino , hà il  
mal mattino.*

*Chi hà che jèrdere ; fuga le  
brighe.*

*Chi hà compagnia , hà signo-  
ria.*

*Chi hà danari , ed amicitia:  
poco cura la giustizia.*

*Chi hà diffetti , e non li ta-  
ce : oac spisso quel che gli  
dispiace.*

*Chi hà del panno , puo me-  
nar la coda.*

*Chi hà denti , non hà panes  
e chi hà panes , non hà den-  
ti.*

*Chi hà figliuoli , tutti i boc-  
coni non sono suoi.*

qui a perdu l'appetit, le miel luy est amer.

qui a la teste de cire, n'aille pas au Soleil.

Qui a la teste de verre, n'aille point à la guerre des pierres.

qui a vn cheual à l'escurie, va à pied quand il luy plaist.

qui a le loup pour son cōpère, porte le chien sous le manteau.

Qui a meslé son escheueau, quil le demesle.

qui a l'amour dās le cœur, il a les ailes aux pieds.

qui a vn bon mestier, gagne tousiours sa vie.

qui a vne meschante habitude, ne l'oublie iamais.

qui a le premier jeu, n'a pas perdu tout.

qui a la santé est riche, & ne le croit pas.

qui a vne tourte sans rosty, il soupe mal & acheue bien-tost.

qui a la toux ou la galle, il n'a point besoin d'autre mal.

qui langue a, à Rome va

*Chi hā guasto il palato, il mele gli pare amaro.*

*Chi hā il capo di cera, non vada al Sole.*

*Chi hā la testa di vetro, non vada alla guerra di sassi.*

*Chi hā il cauallo in istalla, puo andar a piedi.*

*Chi hā il lupo per compare, porti'l cane sotto 'l mantello.*

*Chi hā intriga la mattassa, la d'strighi.*

*Chi ha l'amor nel petto, ha le ali a' piedi.*

*Chi hā l'arte, n' hā parte.*

*Cbi ha cattiuo habito, nel puo scordare.*

*Chi ha la prima, non è primo del tutto.*

*Cbi ha sanisā, è molto ricco, e non lo sà.*

*Chi ha la torta senz'arresto, cena mal, e cenatoosto.*

*Cbi ha la tosse, d'la rognā: altro mal non gli hifogna.*

*Chi lingua hā, a Roma nā.*

qui a mangé les pois, bal-  
lie les escorces.

qui a vne belle-mere, les  
croix ne luy manquent  
ny deuant, ny derriere.

qui a vne femme, a mil  
douleurs.

qui a des ducats, est ap-  
pellé Comte.

qui a des oreilles enten-  
de, & qui a de l'argent  
dépense.

qui craint sa peau, ne sera  
iamais hardy.

qui craint les moineaux,  
ne seme pas du panis.

qui n'a assez de drap, fasse  
faire son habit court.

qui a des poules. a des  
pepies.

qui a raison craint, & qui  
a tort, vit neantmoins  
en esperance.

qui a de la fiscele, a des  
pelotons.

qui a temps, a la vie.

qui a du temps, ne le per-  
de point.

qui a tout son bien en vne  
place, il l'a dans le feu.

qui est maintenu de la  
fortune, est quitte de  
l'escorniflerie.

qui est heureux, peu d'es-

*Chi ha mangiato i bacelli,  
foazzi i gusci.*

*Chi ha matigna, di dietro  
si signa.*

*Chi ha moglie, ha mille do-  
glie.*

*Ch han ducati, contò sono  
ibiamati.*

*Chi ha orecchie intenda, chi  
ha danari spenda.*

*Chi ha paura del corpo, non  
sara mai hardito.*

*Ch ha paura di passare, non  
semin panico.*

*Chi ha poco panno, tengail  
vestir corto.*

*Chi hà polli, hà pipite.*

*Chi hà ragion, teme, chi hà  
torto, spera.*

*Chi hà spago, hà gemitoli.*

*Chi hà tempo, hà vita.*

*Chi hà tempo, non aspetti  
tempo.*

*Chi hà tuto 'l suo in un loco,  
l'hà nel fuoco.*

*Chi hà ventura, chi hà ven-  
traccio,*

*Chi hà ventura, poro senno*

prit luy fuffit.

Qui a du veau à table, se  
mocquera de l'oignon.

Qui a vn iour de bon téps,  
n'a pas toute l'année  
mauuaife.

Qui n'a qu'un œil, il le  
nettoye tousiours.

Qui a vn pied dās le bor-  
del, a l'autre dans l'hof-  
pital.

Qui n'a qu'un enfant, il  
le fait deuenir fol, &  
qui n'a qu'un seul porc  
il l'engraiffe.

Qui n'a qu'une paire de  
callegon, il la faut fai-  
re fouuent lauer.

Qui n'accepte l'offre de  
son amy, ou il est fol,  
ou il n'en entend rien.

Qui a enuie de tuer son  
chien, trouue tou-  
jours des excuses.

Qui a quelque defaut de  
nature, iufques à la  
mort dure.

Qui prend vn nouveau  
chemin pour vn vieux,  
souuent il se trouue  
trompé.

Qui laue la tefte à vn af-  
ne, perd fa lexiue & le  
faumon.

*gli baftri.*

*Chi hà vitella in tauola, non  
mangia cipolla.*

*Chi hà un giorno di ben-  
non hà tutto l'anno male.*

*Chi hà un occhio solo, fpeffo  
se lo forbe.*

*Chi hà un pie nel bordello, hà  
l'altro nell' ospitale.*

*Chi hà un fol figliuol, lo fa  
matto: e chi un porc, lo fa  
graffo.*

*Chi hà una folabraga, fpeffo  
la laua.*

*Chi il buon cuore d' l' amico  
non prende: ò è pazzo, ò  
non intende.*

*Ch' il fuo can uol ammaz-  
zar, qual che scusa sà pi-  
gliar.*

*Che l' hà per natura, fin alla  
fossa dura.*

*Chi lafcia la uia uecchia per  
la noua, fpeffo ingannato fi  
troua.*

*Chi laua il capo all' asino,  
perd: il ranno, e' l' sapone.*

Qui mal fait, mal pense.

Qui entend mal vne chose, respond encore pis.

Qui mal pense, mal debite.

Qui songe en mal, Dieu le punisse.

Qui mal se marie, s'en sent toujours

Quand on hait quelqu'un, la nuit mesme on reve mal de luy.

Qui laisse aller sa femme à toutes sortes de festes, & laisse boire son cheual à toute sorte de fontaine, en peu de tēps il en fait vne mazette, & une garce.

Qui manie du miel, souuent lesche ses doigts.

Qui ne mēge que du fourmage & poisson, sa vie luy ennuie.

Qui mange du poisson, chie des arrestes.

Qui mange vne salade, ne peut pas dire qu'il va coucher sans souper.

Qui met la selle à l'asne, la sangle luy touche à terre.

Qui fait des murailles seiches, les doit souuent

*Chi mai fa, mal pensa.*

*Chi mal intende, o' egg o' risponde.*

*Chi mal pensa, mal dispensa.*

*Chi mal pensa, mal anno iogli dia.*

*Chi mal si marita, non esce mai di fatica.*

*Chi mal ti vuole, mal ti sogna.*

*Chi manda la sua moglie ad ogni festa: e lascia ber il suo cauallo ad ogni fontana, in poco tempo fa una rozza, ed una puttana.*

*Chi maneggia mette, si lecca le dita.*

*Chi mangia formaggio o pesce, la vita gli rincresce.*

*Chi mangia pesce, caccia le resche.*

*Chi mangia vn' insala'a, non va al letto senza cena.*

*Chi mette all' asino la sella, la cinghia va per terra.*

*Chi mura a secco, mura ben spesso.*

reparer.

Qui bastit l'hyuer, c'est  
pour long-temps.

Qui chanche de lieu, chan-  
che d'estat.

Qui change de puy, chan-  
ge de fortune.

Qui change d'estat, change  
de condition.

Celle qui naist belle, naist  
mariee.

Celle qui naist belle, elle  
n'est pas paure tout  
à fait.

Qui naist fol, ne guerit ia-  
mais.

Qui ne cherche ne trouue  
rien, & qui ne demande  
n'a rien.

Qui ne commence, n'a-  
cheue iamais.

Qui ne parle mal de per-  
sonne, ne se soucie pas  
d'estre entendu.

Qui ne fait bien ses affai-  
res en ieunesse, s'en trou-  
ue mal en sa vieillesse.

Qui ne fait comme l'oye,  
sa vie n'est pas de lon-  
gue ioye.

Qui ne passe son temps  
dans sa ieunesse, il le pas-  
se dans sa vieillesse.

Qui ne fait rien, ne se trô-

*Chi mura di uerno, dura in  
eterno.*

*Chi muta lato, muta stato.*

*Chi muta paese, muta uen-  
tura.*

*Chi muta stato, muta con-  
ditione.*

*Chi nasce bella, nasce mari-  
tata.*

*Chi nasce bella, non è in tut-  
to povera.*

*Chi nasce pazzo, non gua-  
risce mai.*

*Chi non cerca, non troua,  
chi non domanda, non hà.*

*Chi non comincia, non finis-  
ce.*

*Chi non dice male, non si cu-  
ra d'esser udito.*

*Chi non fa ben in gioventu,  
stenta in vecchiezza.*

*Chi non fa come l'oca, la sua  
uita è breue e poca.*

*Chi non fa le pazzie in gio-  
inezza, le fa poi in vec-  
chiezza.*

*Chi non fa, mai falla.*



pe iamaïs.

Qui ne fait iamaïs rien , a  
l'esprit comme vn pa-  
pillon.

Qui ne fait vne chose qu'ad  
il peut, il ne la peut pas  
faire quand il veut.

L'arbre qui n'a point de  
fleurs, n'apporte point  
fruit.

Qui n'est premierement  
bon soldat, ne sera ia-  
mais bon Capitaine.

Qui n'a point de teste, a  
encore moins de che-  
veux.

Qui n'a point de maison,  
n'a point de demeure  
assurée.

Qui ne prèd point de soin,  
c'est signe que la fortu-  
ne luy est fauorable.

Qui n'a point de credit,  
n'est point en debtes.

Qui n'a point de discre-  
tion, ne merite pas qu'o  
le respecte.

Qui n'a point de rente, ny  
mestier & se pourmene,  
il s'en va tout douce-  
ment à l'hospital.

Qui n'a point d'enfans, il  
ne sçait ce que c'est que  
d'amour.

*Chi non fà nulla, hà cruel  
di farfalla.*

*Chi non fà quando puo, non  
fa quando vuole.*

*Chi non fà fior, non fà frut-  
ti.*

*Chi non fà buon soldato, non  
jara buon Capitano.*

*Chi non há capo, non há ca-  
pelli.*

*Chi non h' casa, non h' cèn-  
trada.*

*Chi non há cura, h' ven-  
tura.*

*Chi non h' debbiti, non h'á  
credito.*

*Chi non ha discretione, non  
merita rispetto.*

*Chi non há entrata, nè me-  
stier, e n'á a spasso, ne n'á  
al' ospital a passo a passo.*

*Chi non há figlinoli, non s'á  
che cosa sia amore.*

Qui n'a point de femme,  
n'a que faire de la bat-  
tre , & qui n'a point  
d'enfans , n'a que faire  
de songer à les nourrir.

Qui n'a rien , il n'est rien  
dans ce monde.

Qui n'a point de honte,  
pense que tout le mon-  
de soit à luy.

Qui ne fait estat d'un dé-  
nier , méprisera un sol  
marqué.

Qui ne se leue de bon ma-  
tin, ne fera pas une lon-  
gue journée.

Qui n'experimēte les cho-  
ses du monde , il ne sçait  
ce que c'est du monde.

Qui ne l'a pas esprouvé,  
ne le peut sçavoir

Qui ne peut faire avec  
trop , qu'il le fasse avec  
peu.

Qui ne peut aller le iour,  
aille la nuit.

Qui ne peut battre le che-  
ual, batte la selle.

Qui ne peut faire comme il  
voudroit, fasse comme  
il peut.

Qui ne peut faire ce qu'il  
vent, fasse ce qu'il peut.

Qui ne se hazarde, ne ga-

*Chi non hà moglie , ben la  
batte, chi non hà figli , ben  
gli pasce.*

*Chi non hà , non è.*

*Chi non hà vergogna, tutto' l  
mondo è suo.*

*Chi non istima un quattri-  
no, non vuole un fiorino.*

*Chi non si leua a buon hora,  
non fa buona giornata.*

*Chi è fuor del mondo, non co-  
nosce il mondo.*

*Chi non prova, non sa.*

*Chi non può far col troppo,  
faccia col poco.*

*Chi non può andar di di, vi-  
da la notte.*

*Chi non può batter il caual,  
batte la sella.*

*Chi non può far come vuo-  
le, faccia come può.*

*Chi non può quel che vuole,  
voglia quel che può.*

*Chi non risega, non rōsēga.*

*Chi*

gne iamais rien.

Qui n'espargne du dos & de la bouche, n'auance iamais guere.

Qui ne respecte, n'est point respecté.

Qui ne s'hasarde, n'espere de paruenir.

Qui ne sçait faire ses affaires, malaisement fera-il celles d'autrui.

Qui ne sçait faire, ne sçait commander.

Qui ne sçait feindre d'estre amy, n'est pas cruel enemy.

Qui ne sçait feindre, ne sçait pas viure.

Qui ne peut prier Dieu, épreuue la tempeste sur la mer, il priera de bon cœur.

Qui ne sçait se taire, il ne sçait iouyr d'une chose.

Qui ne void le fonds de l'eau, ne se mette pas à la passer à pied.

Si l'on ne vouloit endurer la fatigue de ce monde, il n'y falloit pas naistre.

Qui offence l'amy, il ne l'espargnera point à son frere.

Qui auance son argent, il

*Chi non risparmia del dosso, o della bocca, non puo auanzarne gottà.*

*Chi non rispetta, non vien rispettato.*

*Chi non s'auentura, non aspetta uentura.*

*Chi non sà far i fatti suoi, peggio sà far que' d'altri.*

*Chi non sà fare, non sà comandare.*

*Chi non sà finger l'amico, non è fiero nemico.*

*Chi non sà fingere, non sà uiuere.*

*Chi non sà pregare, uada in mare a nauigare.*

*Chi non sà tacere, non sà godere.*

*Chi non uede il fondo, non possi l'acqua.*

*Chi non vuol durar fatica in questo mondo, non cinaasca.*

*Chi offende l'amico, non la sparmia al fratello.*

*Chi paga innanzi tratto, tro-*

est mal seruy après.  
Qui parle beaucoup, ment  
souuent.

Qui respond pour autrui,  
paye pour autrui.

Qui s'attend à l'escuelle  
disne souuent bien tard.

Qui respond pour autrui,  
entre par vn chemin lar-  
ge, & en sort par vn  
bien estroit.

Ce qu'on préd par amour,  
ne se quitté guere sans  
rage.

Qui pardonne aux mes-  
chans, fait tort aux bös.

Qui perd par raison, Dieu  
les recompense.

Qui perd ses biens, perd  
ses amis.

Qui perd son bien, perd  
conseil.

Qui pesche avec la ligne,  
perd plus qu'il ne gagne.

Qui pisse contre le vent, se  
moüille les chausses.

Plus on souhaitte, plus on  
a faim.

Qui plus despenſe, moins  
despenſe.

Quand on pense de dépen-  
ser peu, on despenſe le  
plus.

Quand on croit de ſçauoir

na il lauer mal fatto.

Chi parla assai, spesso falla.

Chi per altrista, paga per se.

Chi per man altrui s'imbo-  
ca, tardi si suolla.

Chi per altrui promette, en-  
traper lo largo, ed esce per  
lo stretto.

Chi per amor si piglia, per  
rabbia si lascia.

Chi perdona a' tristi, nuoce  
a' boni.

Chi perde a ragione, non per-  
de nulla.

Chi perde la robba, perde gli  
amici.

Chi perde la robba, perde il  
configlio.

Chi pesca a canna, perde piu  
di quel che guadagna.

Chi piscia contra vento, si  
bagna i calcioni.

Chi piu brama, piu s'affa-  
ma.

Chi piu spende, meno spen-  
de.

Chi poco spende, troppo spen-  
de.

Chi piu sa, meno sa.

beaucoup , c'est alors  
 Plu qu'on sçait le moins.  
 Plus sçauant on est, moins  
 on a de religion.  
 Qui hante les grands, il est  
 tousiours le dernier à  
 table, & le premier mé-  
 prisé.  
 Qui frequente plus grands  
 que luy , il peut plustost  
 gagner que perdre.  
 Qui hante les loups, il ap-  
 prend à hurler.  
 Qui préche au desert, perd  
 son temps.  
 Qui promet aisément, à  
 loisir il se repent  
 Qui peut aller par la plai-  
 ne, ne cherche ny mon-  
 tagne, ny descente.  
 Qui demeure au logis, &  
 enuoye la femme de-  
 hors, seme des riches-  
 ses, & en reçoit des  
 honneur.  
 Qui refuse son bon-heur,  
 se peut reputer mal-  
 heureux.  
 Qui trop rit est tenu pour  
 fol, & de ne point rire,  
 c'est estre de la race des  
 chats.  
 Qui vole pour les autres,  
 est pendu pour luy-même.

*Chi piu sà, manco crede.*  
*Chi pratica co' gran maestri,*  
*l'ultimo a tanola, e primo*  
*a capestri.*  
*Chi pratica co' maggior di*  
*lni, puo auanzar, e non*  
*perdere.*  
*Chi pratica col lupo, impara*  
*ad urlare.*  
*Chi predica al deserto, perde*  
*il sermone.*  
*Chi promette infretta, suole*  
*pentirsi adagio.*  
*Chi puo ir per la piana, non*  
*cerchi l'erta, nè la china.*  
*Chi resta in casa, e manda*  
*fuor la moglie, semina rob-*  
*ba, e dishonor raccoglie.*  
*Chi ricusa le uenture, e s'uen-*  
*turato.*  
*Chi ride troppo, è tenuto*  
*matto: e chi non ride, da*  
*schiatta da gatto.*  
*Chi ruba per altri, è impic-*  
*cato per se.*

Qui se brusle vne fois, soufflera volontiers la seconde.

Qui dispute contre le vent, n'en remporte que du vent.

Qui hante les asnes & les mulets, ne gagne que des coups de pied & des pets.

Qui se connoist aux melons, connoistra aussi les testons.

Qui sçait faire le liët aux chiens & seruir les Persiens, il peut aller par les montagnes & par les plaines.

Qui s'eschauffe & grate, gale ne luy manque.

Qui eschappe par fois d'un grand danger, il en eschappera bien mil autres.

Qui escrit à qui ne répond point, est fol, ou il a grand besoin de luy.

Qui escrit tout ce qu'on luy dit, n'a pas grande memoire.

Qui descouure le secret, perd toute sa foy.

Qui seme des espines, n'y aille point pied nud.

*Chi s'è scottato una uolta, ni fossi l'altra.*

*Chi s'impaccia col vento, h'è le pugna piene d'aria.*

*Chi s'impaccia con sommari, e muli, altro non h'è che calci e petti.*

*Chi conosce buoni meloni, conoscerà enco buoni testoni.*

*Chi sa far letto a' cani, e seruir Persa, è, può andar pe' monti, e piani.*

*Chi scalda, e gratta, rogne assai acquista.*

*Chi scappa d'una, scappa da cento.*

*Chi scrine a chi non risponde, o è matto o h'è bisogno.*

*Chi scrine, non h'è gran memoria.*

*Chi scuopre il segreto, perde la fede.*

*Che semina spine, non ni uada scalzo.*

Qui seme vertu, acquiert  
renommee.

Qui sert au commun, ne  
sert à personne.

Qui sert à l'Autel, viue de  
l'Autel.

Qui se gogaille les Festes,  
escriue les iours ouura-  
bles.

Quoy qu'on chasse le som-  
meil, on ne chasse pas  
la faim.

Qui découure sa maladie,  
trouue le remede.

Qui se vante, se fait moc-  
quer de soy-mesme.

Qui s'excuse sans estre ac-  
cusé, descouure son pe-  
ché.

Qui crache sur soy, n'est  
guiere loin du cymetie-  
re.

Qui se coupe le nez, fait  
rire la compaignie.

Qui s'efforce de quitter la  
chose aimée, à la fin il  
cr eue d'amour.

Qui se conseille seul, perit  
tout seul.

Qui croit de sortir des sou-  
cis en se mariant, en at-  
tire plus qu'auparauant.

Qui s'approche du feu, est  
force qu'il s'eschauffe.

*Chi semina virtù, famari  
coglie.*

*Chi serue al commune, serue  
a nessuno.*

*Chi serue all' altare, vïua  
dell' altare.*

*Chi sguaazza le feste stenta  
i dì da lauorare.*

*Chi si caua il sonno, non si  
caua la fame.*

*Chi si lamenta, può gua-  
rire.*

*Chi si loda, s'imbroda.*

*Chi si senza senz'essere actu-  
sato; manifesta il suo pec-  
cato.*

*Chi si spura adosso, non ual  
un grosso.*

*Chi si taglia'l naso, s'in san-  
guina la bocca.*

*Chi si tol d'amore, di rabbia  
muore.*

*Chi solo si consiglia, solo pe-  
risce.*

*Chi spera col tor moglie uscir  
diguai, non ha uia ben mai,  
mai.*

*Chi sta appresso' l fuoco, è  
forza che si scaldi*

Qui se trouue bien , ne  
change point de place.

Qui tient la bouche ou-  
uerte , a le ventre plein  
de vent

Qui se recomande à Dieu,  
Dieu ne l'abandonne ia-  
mais.

Qui taille, taille, mais qui  
coud assemble.

Qui tard arriue, mal loge.

Qui craint l'eau & le vent,  
ne se mette point sur la  
mer.

Qui touche la poix , se  
soüille les mains.

Qui prend femme , prend  
soudis.

Qui veut mourir bien-tost,  
se laue la teste le soir , &  
aille incontinent au liect.

Qui trop embrasse , mal  
estreint.

Qui charge trop l'asne , le  
fait tomber par terre.

Qui rend vne chose si fine,  
facilement la gaste,

Qui est facile à promettre,  
est facile à manquer.

Qui monte plus haut qu'il  
ne doit, descend plus bas  
qu'il ne voudroit.

Qui se fie legerement, fa-

*Chi stà bene , non si smuoua.*

*Chi stà col becco aperto , hà  
l'imbeccato di venta.*

*Chi stà con Dio , Dio stà  
con lui.*

*Chi taglia, taglia, e chi cuce,  
ragguaglia.*

*Chi tardi arriua, male allog-  
gia.*

*Chi teme acqua e vento, non  
si metta in mare.*

*Chi tocca la pece , s'imbratta  
le mani.*

*Chi tol moglier , tol pensier.*

*Chi tosto vuol morire, lau'se'l  
le capo la sera , e nada dor-  
mire.*

*Chi troppo abbraccia , nulla  
stringe.*

*Chi troppo carica l'asino , e'  
casca nel fango.*

*Chi troppo t'assottiglia , lo  
scanezza.*

*Chi troppo promette , nulla  
attende.*

*Chi troppo scende, con fatica  
rimonta.*

*Chi troppo si fida , spesso gri-*



cilement est trompé.  
Qui tire trop fort, rompt  
la corde.

Qui māge tout, chiet tout.

Qui veut auoir tout, perd  
tout.

Qui veut auoir tout, à la  
fin n'a rien du tout, &  
qui ne le veut croire,  
l'esprouue.

Qui veut tout, perd tout  
& n'est pas connu iuf-  
ques à tant qu'il ne,  
soit perdu.

Qui se couche sans soupé,  
toute la nuit ne fait que  
groüiller.

Qui ua au moulin est en  
fariné.

Qui va au festin sans estre  
inuité, si on le chasse,  
c'est avec raison.

Qui va à la guerre, mange  
mal & dort en terre.

Qui va aux nopces sans  
estre conuié, s'en re-  
tourne tout honteux.

Qui va loin & retourne  
sain, a fait vn bon che-  
min.

Qui va doucement, va sai-  
nement, & qui est sain,  
va bien loin.

Qui va le premier au mou-

da.

*Chi troppo tira, la fune rom-  
pe.*

*Chi tutto mangia, tutto caca.*

*Chi tutto vuole, di rabbia  
muore.*

*Chi tutto vuole, niente hà: e  
chi non l'hà prouato, il proua.*

*Chi tutto vuole, tutto perde,  
o non è conosciuto, sin che  
non è perduto.*

*Chi uà al letto senza cena,  
tutta la notte si dimena.*

*Chi uà al molino, s'infari-  
na.*

*Chi uà al festa, e non è in-  
uitato, ben gli stà s'è scac-  
ciato.*

*Chi uà alla guerra, mangia  
male, e dorme in terra.*

*Chi vâ alle nozze, e non è  
inuitato, sene parte suer-  
gognato.*

*Chi uà e torna, fà buon ci-  
mino.*

*Chi uà piano, uà sano: e chi  
è sano, uà lontano.*

*Chi uà primo al molino, pri-*

lin, moud le premier.

Qui en chastie vn, en me-  
Quace cent autres.

Qui veut s'enrichir dans  
vnan, est pendu dans  
six mois.

qui a enuie de bien payer,  
donne telle obligation  
qu'on luy demande.

Qui veut auoir de l'eau  
claire, aille à la fontai-  
ne.

qui veut médire d'autrui  
songe premierement à  
soy-mesme.

Qui veut chastier vn fol,  
il le faut marier.

qui veut chommer vne fe-  
ste, ieufne la veille.

Qui veut que son amour  
soit caché, le méprise  
fort & ferme.

qui veut guerir vne playe,  
ne la manie pas souuent.

Qui veut estre sain, pisse  
souuent, comme fait le  
chien.

ui veut auoir beaucoup  
d'amis, n'en experimen-  
te guere.

Qui veut auoir beaucoup,  
il faut qu'il demande  
beaucoup.

Qui vent qu'on die bien

*mamaccina.*

*Chi un ne castiga, cento ne  
mimaccia.*

*Chi vuol arricchire in un an-  
no, è impiccato in sei mesi.*

*Chi vuol ben pagare, non cu-  
ra di ben obligare.*

*Chi vuol dell' acqua chiara,  
uada al fonte.*

*Chi vuol dir mal d'altrui,  
pensi prima di lui.*

*Chi vuol castigare un marro,  
gi dia moglie.*

*Chi vuol guarir la festa, di  
giuila la vigilia.*

*Chi vuol l'amor celare, lo  
tenga bestemmiato.*

*Chi vuol saldar piaga, non la  
maneggi.*

*Chi vuol star san, pisci spesso  
com' l' can.*

*Chi vuol amici assai, ne pro-  
ni pochi.*

*Chi vuol molto, non doman-  
di poco.*

*Chi vuol che si dica ben di  
di*

# *Proverbes.*

42

de luy, il faut qu'il di-  
se bien d'autrui.

Qui desire honneur, aille  
à luter.

L'escolier dort cinq heu-  
res, le Marchand six, la  
populace sept, & le pa-  
resseux huit.

Cueillez la rose, & laissez  
l'espine.

On est bien aise d'estre ri-  
che, mais les riches-  
ses par fois incommo-  
dent.

Avec le temps & la pail-  
le, les nesses meuris-  
sent.

Celuy qui ne peut faire  
vne chose, la veut rêu-  
siours faire.

Celuy qui sçait combien  
il gagne par iour, n'est  
iamais riche.

Selon que la Mer est  
grande, la tempeste fait  
du bruit.

Toute eau vient de la  
Mer, & retourne dans  
la Mer.

Avec artifice & trompe-  
rie, on vit la moitié de  
sa vie.

Avec patience, on at-  
quiert science.

*lui, mal dice mal d'al-  
trui.*

*Chi vuol honore, uada a  
giostare.*

*Cinque allo studente, sei  
al mercante, sette alla  
plebe, otto al pèlro nê.*

*Cogli la rosa, e lascia star la  
spina.*

*Col poco si gode, col troppo  
s'affanna.*

*Col tempo, e con la paglia si  
maturiscono le nespole.*

*Colui che non puo, sempre  
uole.*

*Colui che fa quanto guada-  
gna il di, non fa mai  
robba.*

*Come grande è il mare, è  
grande la tempesta.*

*Come ogni acqua vien del  
mare, così ritorna al mare.*

*Con arte e con inganno, si  
uive mezzo l'anno.*

*Con la pacienza, s'acquista  
scienza.*

Le desir augmente l'en-  
uie.

Auec vn chacun fais vn  
contract, mais auec vn  
amis fais en quatre.

Auec la verité & mente-  
rie, on maintient le  
mesnage.

Le conseil d'un vieillard,  
ne rompt iamais la  
teste.

Les bons comptes, font  
les bons amis.

Comptes claires, font les  
amis chers.

Vne courte queuë, ne  
chasse point les mou-  
ches.

La Cour & les putains, &  
le port de Mer, rendent  
l'homme sage.

Courtisane qui te serre  
les mains, & t'embral-  
se, t'aime peu & feint  
beaucoup, à la fin ou  
elle te trompe, ou en-  
cloüe.

Courtisane amoureuse, &  
Maquerelle liberale,  
vont bien-tost à l'Hos-  
pital.

Les Corbeaux ne s'arra-  
chent point les yeux  
l'un à l'autre.

*Con la uoglia cresce, la do-  
glia.*

*Con ogn' un fa patto, coll  
amico fanno quattro.*

*Con uerità, e con bugia, si  
mantiene la marffaria.*

*Consiglio d'huomo uecchia,  
non rompe mai la testa.*

*Conti spessi, amicitia lon-  
ga.*

*Conti chiari, amici cari.*

*Corta coda, non scaccia  
mosche.*

*Corte, putto, e porto, fan-  
no l'huomo accorto.*

*Cortigiana che ti stringe, e  
le braccia al col ti cigne,  
poco t'ama e molto finge,  
al fin ô t'abbrucia, ô ti-  
gne.*

*Cortigiana innamorata, o  
ruffiana liberale, ne uan-  
tosto all' ospitale.*

*Corui con corui, non si ca-  
uano gli occhi.*

# **Prouerbes.**

43

Vne chose faite par force,  
ne vaut pas vn escorce.

Chose preueuë, est à demy pourueuë.

Chose trouuée, n'est pas dérobée.

Les cuisses de poulets, &  
les ailles de chapons  
ce sont de bons morceaux.

Aussi-tost meurt le veau,  
que la vache.

Cruauté cōsume l'amour,  
si grande soit elle.

Vn cœur courageux, sur-  
monte le mauuais des-  
tin.

Qui ce tait, octroye.

Qui oisille en esperan-  
ce, attrappe la broüée.

Qui va sur la Mer, court  
grand danger.

Qui ne se sert des verges,  
gaste son enfant.

D.

**Q** Vand on attend  
long-temps apres  
vn present, on ne le  
donne pas, mais on le  
vend.

Des mauuaises coustu-  
mes, naissent les bon-

*Cosa fatta per forza, non  
uale una scorza.*

*Cosa preuista, è mezo prouista.*

*Cosa trouata, non è rubata.*

*Coscie di pollastri. ali di ca-  
poni sono boni bocconi.*

*Così presto muore il vitello,  
che la vaccha.*

*Crueltà consuma amore,  
per grande che sia.*

*Cuor forte, rompe cattiva  
forte.*

*Chi tace confessa.*

*Chi necella a speranza, noba  
bia prende.*

*Ch' il mar caualca, pericoli  
passa.*

*Chi perdona al bastone, odia  
il figliuolo.*

D.

**D** Ono lungamente as-  
pettato, è uenduto  
non donato.

*Da' cattui costumi, nascon  
le bone leggi.*

nes loix.

Il m'oint d'un costé, & de  
l'autre il me picque.

D'un grand mal, souuent  
en arriue vn bien.

Du veaut on reconnoist  
le bœuf qui en vien-  
dra.

On se garde difficilement  
des voleurs domesti-  
ques.

D'un mauuais payeur,  
prends de la paille pour  
ton labeur.

Qui respond sans estre de-  
mandé, ou pour igno-  
rant, ou beste est re-  
puté.

Toute chose nouuelle est  
belle, & tout est bon  
dans la saison.

Du dit au faict, c'est vn  
grand trait.

A la Saint Martin, tout  
vin nouveau est estimé  
vin.

De la matinée, on recon-  
noist le reste de la iour-  
née.

Il se faut donner de garde  
del'eau douce.

De la huitiesme iournée  
insques à la neuuesme  
l'eau ne diminue point.

*Da una banda è m'unge,  
dall' altra mi punge.*

*Da un male spesso uolse ne  
nasce vn bene.*

*Da vitello si conosce il bue,  
e' ha da venire.*

*Dei ladri di casa, malamen-  
te si puo guardare.*

*Da cattiuo debbitor toglie,  
paglia per lauer.*

*Da bestia, è ignorante, è ri-  
putato: chi risponde senza  
esser domandato.*

*Da noueltate è bel, da sta-  
gion tutte è buon.*

*Dal detto al fatto, è un gran  
tratto.*

*Da san martin, ogni mosta  
è buon vin.*

*Dal mattino si conosce, il  
buon giorno.*

*Dall' acque quete, bisogna  
guardarsi.*

*Dall' otto al noue, l'acqua  
non si moue.*

Des petites choses , on  
vient aux grandes.

Donner des coups, & que  
l'on ne les sente pas, &  
picquer sans qu'il ne  
desplaife, c'est fort dif-  
ficile.

Après les choses faïtes,  
les conseils ne man-  
quent point.

Chacun croit avoir plus  
d'esprit qu'il n'a.

Chaque oiseau , le mois  
d'Aoust est si bon qu'un  
becque figue.

On ne sçauroit mieux cõ-  
noître le poisson , que  
de la faueur.

Le Diable torche son cul,  
de la superbe des pau-  
ures.

Le loup s'en fuit, quand il  
entend du bruit.

Il faut choisir la vigne en  
bonne terre, & espou-  
ser la fille d'une bonne  
mère.

Tout bonnet la nuit est  
bon.

Tous les chats sont gris la  
nuit.

Ne se repais point de pro-  
messes, & ne crains  
point les menaces.

*Dalle picciole, si viene alle  
grandi.*

*Dar, che non doglia, e dir  
che non dispiaccia.*

*De' secondi consigli son pie-  
ne le case: de' primi ne n'è  
carestia.*

*Del ceruello ogn' un si pensa  
bauerna, piu di quel che  
n' ha.*

*Del mese d'agosto ogni uc-  
cello, è beccafico.*

*Del pesce mi puoi inganna-  
re, ma non già del sapore.*

*Della superbia de' poveri, il  
diavolo se ne netta il culo:*

*Delle grida, se ne scampa il  
lupo.*

*Di buona terra è la uigna:  
di buona madre, è la fi-  
glia.*

*Di notte, ogni cuffia s'usa.*

*Di notte, ogni gatto è pardo.*

*Di promesse non godere: di  
minacce non temere,*

Il y a quatre choses auxquelles ne se faut pas fier. du tour de dais, de la prosperité de vieillesse, du nuage d'esté, & du serain d'huyet.

Il faut boire du vin vieux le mois d'Aoust, & Septembre, & laisser le vin nouveau.

Il se faut arrester peu aupres du feu, mais longtemps dans le lit.

Après la fumée, vient la flamme.

Qui langue a, à Rome va. Dis moy avec qui tu frequante, & ie te diray ce que tu fais.

Dis moy la vie que tu mène, & ie te diray la mort que tu feras.

On ne scauroit cacher la verité deuant vn Iuge rude.

Dieu aide aux enfans, & aux fols.

Dieu me garde d'un Citoyen ruiné, & d'un villageois remis en bon estat.

Dieu me garde d'un chien deschainé, & d'un homme deliuré.

*Di quattro cose non ti fidare : di uolta di dado , di uechia prosperità , di nuuol d'estate , di seren diurno.*

*Di Settembre, e d'Agosto, beui il vin vecchio , e lascia star il mosto.*

*Dice il fuoco , stà qui un poco : dice il letto , stà qui un pezzo.*

*Dietro 'l fumo, uien la fiamma.*

*Domandando si uà à Roma. Dimmi con chi tu uai : e saprò quel che tu fai.*

*Dimmi la vita che fai : ti dirò la morte che farai.*

*Dinanzi a giudice seuerò : non puo il falso asconder il uero.*

*Dio aiuta i fanciulli , ed à pazzi.*

*Dio mi guardi da cittadin disfatto, e da contadin rifatto.*

*Dio mi guardi da cane incatenato, e da huomo delibrato.*



**Dieu me preferue d'un homme, qui n'a guere de parols.**

*Dio mi guardi, da chi ha poche parole.*

**Dieu me preferue de la furie du peuple, & de meschante iustice, & de la main du traistre.**

*Dio mi guardi da furia di popolo, e da cattiva giustitia, e da man di traditore.*

**Dieu me preferue d'une chatte qui par deuant me lesche, & par derrierem'esgratigne.**

*Dio mi guardi da quella gatta, che dinnanzi mi lecca, e di dietro mi gratsia.*

**Dieu me garde de sept choses, de maison neuue, d'un hoste nouueau, de vieille putain, du vin à pot, du pain de feues, du bois de fagots, & du vin à bouteilles.**

*Dio mi guardi da quelli, che leggono un libro solo.*

*Dio mi guardi di sette cose: da casa nuona, da oste nonello, da putta uecchia: da uin di spina, da panda scassa, di legna di fascio, e da uin di fiasco.*

**Desaduantage, fait changer de pensee au sage.**

*Disauantagio cangia pensiero nel saggio.*

**Despend le pendu, il te pendra apres.**

*Dispicca l'impiccato, ed impicchera poistè.*

**Femme avec ses cheueux abbatus, & cheual sans licol, ne firent iamais rien qui vaille.**

*Donna in trezza, e caual in cauerza.*

**Femme sans l'honneur, ne fut iamais belle.**

*Donna senza onesta, non fu mai bella.*

**Vne vieille femme qui n'a que des prouerbes à la bouche, montre la paix sur le front, & tiét la guerre en cachette,**

*Donna uecchia prouerbiosa: pace in fronte, e guerra ascosa, sotto spine, di fuor rosa, fin sull'osso il pel si tosa.*

elle tient les espines ca-  
chees, & par dehors la  
rose, & te tond le poil  
insques aux os.

Après la mort le Mede-  
cin.

On ne peut pas empes-  
cher que l'œil ne regar-  
de la chose aimée.

On envie toujours les ri-  
ches.

Où il y a abondance de  
bois, il y a cherté de  
bled.

Où il y a de l'amour, là est  
la foy.

Où il y a grand amour, y  
a aussi grande douleur.

Où l'asne tombe vne fois,  
n'y retourne plus.

Quand la volonté est  
prompte, les iambes  
sont bien vistes.

Où la tromperie manque,  
là le dommage achève.

En l'absence du chat, la  
souris danse.

Où il n'y a point de mali-  
ce, n'y a point de pe-  
ché.

Où il n'y a point de pain,  
les chiens s'en vont.

Où que tu ne peux met-  
tre la teste, mets y la  
queue.

*Doppo morte non val Me-  
dicina.*

*Don' è l'amer, l'occhio con-  
vien guardare.*

*Don' è ricchezza, in' è in-  
vidia.*

*Donc è abbondanza de le-  
gna, in' è carestia di bia-  
de.*

*Donc è amore, quini è fede.*

*Don' è grand' amore, in' è  
gran dolore.*

*Donc l'asino casca una  
volta, non vi casca più.*

*Donc la voglia è pronta, le  
gambe sono leggiere.*

*Donc manca l'inganno, in' è  
finito il danno.*

*Donc non è gatta, topo' va  
balla.*

*Donc non è malizia, non è  
peccato.*

*Donc non è pain, anche' i  
cani se ne vanno.*

*Donc non puoi metter il ca-  
po, metti la coda.*

Quand

Quand on peut aller en  
batteau , qu'on n'aille  
point en charrette.

Ou il y a des femmes &  
des oyes, ne manquent  
iamais de paroles.

Ou il y a des femmes &  
des oyes , il y a plus de  
bruits que d'effets.

A des grands maux , des  
grands remedes.

Ou il y a des grandes  
Montagnes , il y a des  
grandes valées.

Ou le Maistre va , peut  
bien aller le valet.

Ou le batteau va , peut  
aller aussi l'esquif.

Deux choses plaisent à  
l'œil , l'homme armé ,  
& vne belle femme.

Deux œufs repaissent plus  
vne chouette qu'un  
seul.

Douleur de teste, deman-  
de le bouillon.

Fin contre fin, ne fait bon-  
ne doublure.

Quand on attend vne  
chose long-temps , est  
tant insupportable que  
la mort mesme.

Il n'y a pas grande diffe-  
rence entre vn moulin

*Done puo andar barca , non  
vada carro.*

*Done sono donne ed oche, le  
parole non sono peche.*

*Done son donne , e ocatti,  
son piu parole che fatti.*

*Done sono i gran mali , so-  
no i molti rimedi.*

*Done sono i gran monti , vi  
sono le gran valli.*

*Done va il padrone, puo ire  
il seruidore.*

*Done va la nane, puo ire ib  
bergantino.*

*Due cose diletta l'occhio ,  
homo armato , e bella  
donna.*

*Due vone pascon meglio  
una ciuetta , che un solo.*

*Duol di testa, vuol minestra.*

*Duro con duro, non fa buon  
muro.*

*Duro , quanto la morte , il  
longo aspettare.*

*Da un molino ad una fe-  
mina , non e gran diffe-*

& vne femme.

On connoist le Lion par ses griffes.

Dieu me garde de l'eau dormante, de la coulante ie m'en garderay moy-mesme.

Toutes les differences prouiennent de ouï de non.

Quand vne chose est souhaittee de plusieurs, elle est difficile à garder.

Ou l'or parle, toute langue se tait.

Douleur de dents, fait engrager les parens.

Quand le costé commence à faire mal, le mal de pierre n'est pas bien loing.

Le donat est mort, & l'assistance est foible.

Quand le cœur manque, la langue iouë son icu.

E.

**O**N a beau courir apres celuy qui s'en fuit.

Il fait beau se mettre à l'ombre du clocher.

Vn cheual tombe, encore

renza.

*Dalle ungie si conosce il leone.*

*Da l'acque chette me ne guardi dio, che da correnti mene guarderò io.*

*Dal sì al nò, procedono tutte le differenze.*

*Difficile si puo custodire quello, che si brama da molti.*

*Donc l'oro parla, ogni lingua tace,*

*Doglia di dente, doglia di parente.*

*Donc è dolor di fianco, iui la pietra è in campo.*

*Donato è morto, e ristoro sta male,*

*Donc è manco cuore, qui è piu lingua.*

E.

**E** Buon correr dietro, a chi fugge.

*E Buon stare all' ombra del campanile.*

*E cade un cavallo di qua,*

Qu'il aye quatre pieds.  
C'est mauuais signe, quād  
le malade ne sent son  
mal.

C'est vn meschant es-  
peruier, qu'il ne rend  
au leurre.

Il faut que le sage endure  
les fortises du fol.

Il faut gouuerner la bou-  
che, selon la bourse.

Il est comme l'asne qui  
porte le vin, & boit de  
l'eau.

Il fait le fol, pour auoir  
du bon temps.

Il vaut mieux endurer  
mille moqueries, qu'un  
seul dommage.

Ce n'est pas de la merde,  
mais le chien l'a chiee.

C'est vne pauvre chose  
que d'estre meschant,  
mais encore pire que  
d'estre conneu pour  
tel.

Il ne se faut pas fier aux  
villageois, qui portent  
le dūeil.

Il vaut mieux rougir, que  
pallir.

Il vaut mieux auoir peur,  
que la peur & le dom-  
mage tout ensemble.

tro gambe.

*E cattino segno, quando non  
si sente il male.*

*E cattino sparuiere quello,  
che non torna al logoro.*

*E bisogna, ch' il sauiο porti  
l'pazzo in spalla.*

*E bisogno farì bocconi a mi-  
sura della bocca.*

*E come l'asino che porta 'l  
vino, e beue l'acqua.*

*E fa il matto, per hauer buon  
tempo.*

*E meglio cento beffe, ch'  
un solo danno.*

*Ella non è merda, ma il can  
la cacò.*

*E mala cosa esser cattino, ma  
è peggio esser conosciuto.*

*E male fidarsi de' villani,  
che vanno vestiti di bruno.*

*E meglio arrossire, ch' im-  
pallidire.*

*E meglio hauer paura, che  
la paura e 'l danno.*

Il vaut mieux donner la laine, que la brebis.

Il vaut mieux auoir à present cent baignets, que d'attendre vn esturgeon.

Il vaut mieux dire que feray-ie, que ferons-nous.

Il vaut mieux estre amis de bien loin, qu'amis de pres.

Il vaut mieux auoir la teste de Lezard, que de Dragon.

Il vaut mieux estre oyseau de forest, que de cache.

Il vaut mieux le certain, que l'incertain.

Il vaut mieux estre enuieux, que plaignent.

Il vaut mieux manger tout ce qu'on a, que de dire tout ce qu'on sçait.

Il vaut mieux mourir avec honneur, que de viure avec honte.

Il vaut mieux auoir au iourd'huy vn œuf, que demain vne poule.

Il vaut mieux auoir au iourd'huy vn quart

*E meglio dar la lana, che la pecora.*

*E meglio di presente cento fritelle, ch' appettar vna sturione.*

*E meglio dir poveretto me, che poveretti noi.*

*E meglio esser amici da lontano, che nimici d'appresso.*

*E meglio esser capo di lacer-tola, che di dragone.*

*E meglio esser vecello di bosco, che di gabbia.*

*E meglio il poco hoggi, che il molto domani.*

*E meglio inuidia, che compassione.*

*E meglio mangiar quanto huomo ha, che dir quanto huomo sa.*

*E meglio morir con honore, che viuer con vergogna.*

*E meglio hoggi l'ouo, che domani la gallina.*

*E meglio hoggi vn carlino, che domani vn fiorino.*

d'escu, que demain vn  
escu.

Il vaut mieux l'honneur,  
que richesses.

Il vaut mieux auoir vn  
temps la fiebvre, que  
d'estre long-temps foi-  
ble.

Il vaut mieux perdre vn  
doigt, que non pas la  
main.

Il vaut mieux ployer, que  
rompre.

Il vaut mieux se repentir  
vne fois, que iamais.

Il vaut mieux seruir vn ri-  
che auaricieux, qu'un  
pauvre liberal.

Il vaut mieux auoir vne  
barbe, qu'une bauette.

Vn bon amy vaut plus  
que cent parens.

Il vaut mieux vne linotte  
dans la cache, qu'un  
faucon en campagne.

Il vaut mieux vn oyseau  
dans la cache, que qua-  
tre sur la branche.

Il vaut mieux endurer vne  
meschante parole de  
son mary, qu'une bon-  
ne de son frere.

L'aviande ne demeure ia-  
mais à la boucherie,

*E meglio honore, che' bocco-  
ne.*

*E meglio pascer febbre, che  
pascer debolezza.*

*E meglio perder il dito, che  
la mano.*

*E meglio piegarsi che scauez-  
zarsi.*

*E meglio rauedersi una  
volta, che mai.*

*E meglio seruir a un ricco  
scarso, che un pouero li-  
berale.*

*E meglio star sotto barba, che  
sotto tona.*

*E meglio un buon amico,  
che cento parenti.*

*E meglio un faganello in  
gabbia, che falcone in  
campagna.*

*E meglio un uccello in gub-  
bia, che quattro in su la  
frasca.*

*E meglio una catina parola  
del marito, ch'una buona  
dal fratello.*

*E non resta mai carne in bec-  
cheria, per tristia ch'ella*

quoy qu'elle soit miserable.

On entend rarement des tonnerres, qu'il ne pleue.

C'est vne folie de contester contre le plus fort.

La honte donne plus de peine, que le dommage:

Vn honneste homme, est bien venu par tout.

Il est plus facile d'ascher vn puis, que de reformer vn vieillard.

Vn fol sçait mieux ses propres affaires, que le sage celles d'autrui.

C'est par fois vne sagesse que de changer de conseil.

C'est mauvais signe, quand le malade s'imagine de se bien trouuer.

On peut bien donner des Offices, mais non pas la discretion.

On va par plusieurs chemins à Rome.

Il vaut mieux vne once de reputation que cent liures d'or.

Il y a des sages qui font les fols, & des fols qui font

sia.

*E non tuona mai, è raro che non pioua.*

*E parzia contrastare, con chi piu pote.*

*E peggio la uergogna che 'l danno.*

*E per ogni paese buona stanza al galant huomo.*

*E piu facile rousciar vn pozzo, che riformar vn vecchio.*

*E sa meglio vn pazzo i fatti suoi, ch' il sanio que' d'altri.*

*E sauezza talhora, mutar consiglio.*

*E segno pessimo, quando all' ammalato par esser sano.*

*E si dano gli ufficii, ma non la discretion.*

*E si va per piu vie à Roma.*

*E val piu vn' oncia di reputatione, che cento libra d'oro.*

*E vi son de' matti sani e, de' sani matti.*



les sages.

Il est difficile de se garder  
des voleurs domesti-  
ques.

Il vaut mieux vne fois que  
iamais.

Il vaut mieux estre seul,  
que mal accompagné.

Il a des belles parolles, &  
meschans effets.

C'est vn cheual à tout  
faire.

Il a le bruit, mais non pas  
les effets.

Il vaut mieux la serultude  
en paix, que la liberte  
en guerre.

Il vaut mieux vn tiens  
tiens, que cent prens  
prens.

Il est tombé des cendres  
dans la brese.

F.

**F** Ais ce que tu peux,  
& arriue ce qui  
pourra.

Fais ton deuoir, & ne  
crains point.

Fais premierement du  
bien aux tiens, & apres  
aux autres si tu peux.

Si tu ne fais iamais, & tu

Egli è difficile guardarsi, da  
i ladri di casa.

Egli ò me' tardi, che mai.

Egli è meglio esser solo, che  
mal accompagnato.

Egli ha il mele in bocca, c'è  
rasoio alla cintola,

E cauallo da basto, e da sel-  
la.

Egli ha ben il nome, ma  
non ha i fatti.

E meglio la seruitù in pace,  
che la liberta in guerra.

E meglio vn tien tieni, che  
cento piglia piglia.

E uscito dalla padella, ed è  
caduto nelle bragie.

F.

**F** A che dei, e sia che  
puo.

Fa il douere, e non temere.

Fa prima ben a' tuoi, poi a  
gli altri, se tu poi.

Facendo mai, sperando bene,

espere toujours, le  
temps passe & la mort  
vient.

Faisons bien ou mal, d'i-  
cy à cent ans nous se-  
rons esgaux.

Il faut faire beaucoup, &  
parler peu.

Un nouuel apprentif, il  
ne sert bien que trois  
iours.

Les fièvres d'automne  
ou elles sont longues,  
ou mortelles.

La fièvre quarte tuë les  
vieux hommes, & gue-  
rit les ieunes.

La fièvre tierce, ne fait  
jamais sonner les clo-  
ches.

Femme, vin, & cheual, ce  
sont marchadises dan-  
gereuses.

Il fait bon se fier, mais il  
vaut mieux de ne se  
fier point.

Les petits enfans appor-  
tent des petits soucis,  
mais les grands enfans  
en apportent des grâds.

Il faut battre le fer tandis  
qu'il est chaud.

Il faut ployer l'arbre tan-  
dis qu'il est ieune.

*il tempo passa, e la morte  
viene.*

*Facciam ben, facciam mal,  
in cent' anni saremo e-  
gual.*

*Far assai, e parlar poco.*

*Fattor nuono tre di buono.*

*Febbre autunnale ò che è  
lunga: ò che è mortale.*

*Febbre quartana i vecchi  
ammazza, e i giovani ri-  
sana.*

*Febbre terzana, non se mai  
sonar campana.*

*Femina, vin, e cauallo, mer-  
canzia di fallo.*

*Fidarsi è bene, ma non fi-  
darsi è meglio.*

*Figliuoli piccioli, fastidi  
piccioli: figliuoli grandi  
fastidi grandi.*

*Fin ch' il ferro è caldo, biso-  
gna batterlo,*

*Fin che la pianta è tenera,  
bisogna piegarla,*

Florence

Florence ne groüille pas,  
si tous les habitans ne  
se plaignent.

Fromage, poires & pain,  
n'est pas repas de vi-  
lain.

Fromage, poires & pain,  
c'est vn repas de caual-  
lier.

Froment, feves & foin, ne  
se sont iamais accordez  
ensemble.

Entre le tresor enseuely,  
& science oculte, ie ne  
trouue point de diffé-  
rence.

Autant de freres, autant  
de fleaux.

Bride dorée, ne rend pas  
meilleur le cheual.

Fuis le present plaisir, qui  
te cause de la douleur à  
l'aduenir.

Fumée de cheminee, ne  
rend iamais miserable.

Fais ton faisseau de tout  
herbe.

Fais vendanges des rai-  
sins d'autrui.

Fiebre continuë tue  
l'homme.

Février est le plus court  
des mois, mais c'est le  
plus fascheux de tous.

*Fiorenza non si muoue, se  
tutto non si duole.*

*Formaggio, pere, e pan, non  
è pasto da villan.*

*Formaggio, pane e pero, è  
pasto da canaliere.*

*Formento, faua, e fen, non si  
uolsero mai ben.*

*Fra sepolto tesoro, ed occolta  
sapienza, non ci conosco  
differenza.*

*Fratelli, tanti flagelli.*

*Freno indorato, non miglio-  
ra il cauallo.*

*Fuggi quel piacer presente,  
che ti da dolor futuro.*

*Fuoco di camino non fè mai  
mischino.*

*Fa d'ogni herba fascio.*

*Fa le vindemie delle uue al  
trui.*

*Febbre continua è quella ch'  
ammazza l'huomo.*

*È raro corte, peggior di  
tutti.*

G.

**I**Eune poulle est bonne pour pōdre , & la vieille pour couuer.

Entre les poulles choisis la noire , & entre les oyes la blanche.

Celuy-là est le plus trompé, qui trop se fie.

C'est vn grand bon-heur, que de trouuer vne bonne guide.

Poulle vieille fait bon potage.

Chastie le chien, chastie le loup , ne chastie pas le vieillard.

Chastie le chien, car la chienne se tiendra bien au logis.

Chatte que chatonne en haste , fait ses chatons aueugles.

Chat enmitonné, ne prit iamais belle souris.

Chat qui n'est gourmand, ne prend point de souris.

Le mois de Ianuier fait le peché , & le mois de May paye la mande.

Quand le mois de Ianuier

G.

**G** Allina giouane , per far oua , e vecchia per couare.

*Gallina nera, oca bianca.*

*Gabatto è sempre quel , che piu si fida.*

*Gliè gran ventura , trouar buona guida:*

*Gallina vecchia , fa buon brodo.*

*Gastiga il cane , gastiga il lupo : non gastigar l'huomo canuto.*

*Gastiga la cagna, che 'l can stara a casa.*

*Gatta che figlia in fretta, fa i gattini ciechi.*

*Gatta inguantata non presa mai topo.*

*Gatto che non è goloso , non piglia mai sorcio.*

*Geniaio fa il peccato, e maggio n'è incolpato.*

*Gennaio secco , il villan*

est sec, le villageois est riche.

Celuy-la est ieune qui est sain, & riche qui n'a point de debtes.

Iouer & perdre, chacun le sçait faire.

L'apprehension est pire que la maladie mesme.

Les exemples emeuuent plus que les paroles.

Vne grosse teste, ne produit bon cerueau.

Vngr and nauire, veut l'eau profonde.

Donnes-toy de garde du chien enragè, & d'hōme soupçonneux.

Donnes toy de garde de femme yurogne, & de cheual sans bride.

Donnes toy de garde d'un homme qui ne parle gueres, & du chien qui n'aboye pas.

Donnes-toy de garde des voleurs du logis, & d'un vieux ennemy.

La terre couure les fautes des Medecins.

Les hommessacquierent les richesse, & les femmes les conseruent.

ricco.

*Giouane, è chi è sano : ricco, chi non ha debbiti.*

*Giocare e perdere, lo fa far ogn' uno.*

*Gli spauenti son maggior, che i mali.*

*Gli essempi, commouono piu che le parole.*

*Grossa testa, non fa buon ceruella.*

*Gran naue, vuol grand' acqua.*

*Guardati di can rabbioso, e d' huomo sospettofo.*

*Guardati da donna ubbriaca, e da caual sbrigliato.*

*Guardati da huomo, che non parla, e da can che non abbaia.*

*Guardati da ladri di casa, e da inimico vecchio.*

*Gli errori de' medici, la terra gli cuopre.*

*Gli huomini fanno la robba, e le donne la conseruano.*

Les hommes sages , rendent les femmes sages.

On prend les hommes par la parole , & les bœufs par les cornes.

Quand la femme a eu bon douaire , elle est tousiours orgueilleuse.

Grande fortune passe , qui putain laisse.

Ne prends pas grand souci , & ta vie sera longue.

Pauvre cette maison , où toute la famille est d'accord.

H.

**I**L a vn œil aux champs & l'autre à la ville.

Il cause comme vne pie denichee.

Il a plus de paroles , qu'un liure.

Il a plus de caquet , qu'un asne de pets.

Pour vn plaisir mille douleurs.

Il a beaucoup de biens en herbes.

*Gli huomini saui , fanno le donne faue,*

*Gli huomini si legano per le parole , e i buoi perle corna.*

*Gran dote , gran baldanza.*

*Gran fortuna passa , chi putana lascia.*

*Graue cura non ti punge , e sarà tua vita lunga.*

*Quai a quella casa , oue la famiglia s'accorda.*

H.

**H**A l'occhio al pesce , ed alla padella.

*Hà tanta lingua , che spazzarebbe vn forno.*

*Ha più parole , che danari.*

*Hà più ciancie , che l'asino petti.*

*Ha per poco piacer , gran penitenza.*

*Ha molti beni in herba.*

Tu as donné la brebis en garde au loup.

Auiourd'huy on est en vie, & demain dans le tombeau.

Le premier coup en vaut quinze.

Homme sans barbe, & femme barbuë, de loin les salues.

Homme qui est condamné, est à demy décolé.

A conseil pris, il n'y a plus à délibérer.

Homme mort, ne fait plus la guerre à personne.

Un homme velu, est ou fol ou heureux.

I. A

**L**ES bons morceaux estranglent souvent les personnes.

Il ne se faut iamais plaindre d'auoir trop d'enfans.

Les gourmands & les menteurs, sont les premiers pris.

Les fols payent les violons, & les sages dansent.

Les fols picquent, & les

*Hai dato la pecora in guardia al lupo.*

*Hoggi in figura, doman in sepoltura.*

*Uomo affrontato, mezzo sotterrato.*

*Uomo barbato, e femina barbata da lontano la salutata.*

*Uomo condannato, è mezzo decollato.*

*Uomo deliberato, non vuol consiglio.*

*Uomo morto, non fa più guerra.*

*Uomo petoso, è matto, è auuenturoso.*

I.

**I** Buoni bocconi, spesso strozzano.

*I Figliuoli, non son mai troppi.*

*I ghiotti, ed i bugiardi, sono i primi giunti.*

*I matti fanno le feste, ed i sani ui le godono.*

*I matti mordono, ed i sani so*

sages s'en apperçoivent.

On enterre les morts, & les vifs vont à table.

Apprendre à son pere à faire des enfans.

Les conditions rompent les loix.

Les enfans & les fols disent ce qu'ils veulent.

On connoist les fols par leurs folies.

Les pechez & les debtes sont tousiours plus grands qu'on ne pense.

Les Boulangers & les Meusniers, ce sont les derniers qui meurent de faim.

Les Princes ont les mains longues.

Les fols & les enfans deuinent.

Les enfans, Prestres & poulets, sont ceux qui souillent la maison.

Les secrets d'importance, ne sont pas morceaux d'ignorans.

Les valets n'ont point d'autre soucis, que de remplir leur ventre,

Les Seigneurs s'embras-

n' accorgono.

*I morti alla terra, ed i vivi alla scodella.*

*I paperi voglion menar le oche a bere.*

*I patti rompon le leggi,*

*I pazzi ed i fanciulli possono dir quel che vogliono.*

*I pazzi si conoscono a' gesti.*

*I peccati ed i debiti, sono sempre piu di quel che si crede.*

*I fornai, ed i molinari sono gli ultimi a morirsi di fame.*

*I principi hanno lunghe le mani.*

*I putti, ed i matti indouinano.*

*I putti, Pretti, ed i polli son que', che imbrattan la casa.*

*I segreti importanti, non sono parti d'ignoranti.*

*I servitori, non son altro che ventre.*

*I signari s'abbracciano, i*



sent, encores qu'ils  
ayent quelque haine  
entr'eux, mais les vil-  
lageois s'entretuent.

Les suiets dorment, & les  
Princes veillent pour  
eux.

On considere plus les ha-  
bits, que la personne.

Quand on gaigne beau-  
coup, on peut despen-  
ser beaucoup.

A qui rend, on preste vo-  
lontiers.

L'occasion, fait le larron.

Iamais sucre ne gasta saul-  
ce.

Il faut qu'un menteur aye  
bonne memoire,

La belle iournée, com-  
mence dès le matin,

Le bon est bon, mais le  
meilleur est meilleur,

Vn vilain ne se rebute pas  
pour vne fois,

Le bon vin fait le bon  
vin aigre,

La chaleur donne la vie,  
& le froid cause la  
mort,

Le chien est tousiours le  
mal venu à l'Eglise.

Le chien rongel'os, car il  
ne le peut pas aualer.

*villani s'ammazzano.*

*I sudditi dormono con gli  
occhi de' prencipi.*

*I vestimenti fanno honore.*

*Il bel guadagnar, fa il bel  
spendere.*

*Il bel render, fa il bel presta-  
re.*

*Il bel rubar fa l'huomoladro.*

*Il bene e bello, non fu mai  
troppo.*

*Il bugiardo vuol buona me-  
morìa.*

*Il buon di comincia da mat-  
tinà.*

*Il buon è buono, ma il mi-  
glior il vince.*

*Il buon pittoso torna due  
volte.*

*Il buon vin fa buon aceto.*

*Il caldo, è la vita, ed il fred-  
do, è la morte.*

*Il can fu sempre il mal ve-  
nuto in chiesa.*

*Il can rode l'osso, perche non  
poe inghiottirlo.*

Le bouchon ne fait pas la  
tauerne.

L'aveugle ne peut pas iu-  
ger des couleurs.

En achetant, on apprend  
à vendre.

La grande confiance, & le  
poiure, trompent les  
femmes & les chiens.

L'argent vient à petit pas,  
& il s'en va au galop.

Le Diable est fin, mais ses  
finesses se reconnoissent.

Il ne couste gueres à de-  
mander.

La science est le mestier  
des gens sçauans, & la  
caualerie est le mestier  
des gens riches.

Quand on fait faire des  
bastimens, on deuiet  
pauvre doucement.

On lime le fer, avec du  
fer.

Pour faire qu'une figue  
soit bonne, il luy faut  
deux choses, le coup  
d'un pendu, & la che-  
mise d'un gueux.

La fin des grandes affai-  
res c'est de faillir, & la  
fin de l'homme c'est de  
mourir.

Le fisque est comme l'hi-

*Il cerchio non fa la tauerne.*

*Il cieco non giudica de' co-  
lori.*

*Il comprar, insegna spen-  
dere.*

*Il credere, e'l pepe, ingan-  
na le donne, e i cani.*

*Il dinaro viene di passo, e  
vassene di corso.*

*Il diavolo è sottile, e fila gros-  
so.*

*Il domandar costa poco.*

*Il dottorato è grado di sape-  
re, e la caualleria d'hauere.*

*Il fabbricar, è un dolce im-  
pouerire.*

*Il ferro si lima col ferro,*

*Il fico vuol hauer due cose,  
collo d'impiccato, e camisi-  
cia di forante.*

*Il fin delle gran facende, è il  
fallire: e'l fin dell'huomo  
è il morire.*

*Il fisco è come l'idropico,  
dropisie,*

dropifie , il grossit le  
corps , & affoiblit les  
membres  
La fumée , le feu , & la  
femme reuesche, chas-  
sent l'homme de la  
maison.  
Le Cuisinier sans feu, ce  
peut dire estre perdu.  
Dieu donne le froid , se-  
lon la robe.  
Le lion a eu besoin autres  
fois du Rat.  
Le lit est vne bonnocho-  
se , qui ne peut dormir  
y repose.  
Le loup change bien de  
poil , mais non pas  
d'humeur,  
D'un meschant homme il  
n'en faut rien attendre  
de bien.  
La grande lumiere , es-  
bloüit la plus petite.  
La plus grande iournée  
qu'on aye à faire, est de  
sortir du logis.  
Quand vn mal ne vien-  
droit qu'en cent ans, il  
ne vient que trop tost.  
A vn mal vniuersel, il faut  
vn remede general.  
Il ne faut pas cacher son  
mal au Medecin

*cresce il corpo, ed indebo-  
lisce le membra.*  
*Il fumo, e'l fuoco, e la don-  
na ritrosa, cacciano l'huo-  
mo di casa.*  
*Il fuoco aiuta il cuoco.*  
*Il gelo cade addosso, a gli  
huomini secondo i panni.*  
*Il lione del topo hebbe biso-  
gno.*  
*Il letto è una buona cosa, chi  
non puo dormir riposa.*  
*Il lupo cangia il pelo, e non  
il vizzo.*  
*Il lupo non caca agnelli.*  
*Il maggior lume, offusca il  
minore.*  
*Il maggior passo, che sia è  
quel dell' uscio.*  
*Il mal di cent' anni, vien  
troppo presto.*  
*Il mal vniuersale, è il rime-  
dio generale.*  
*Il mal si vuol portar in pal-  
ma di mano.*

Le mal vient tout à la fois,  
mais il s'en va peu à  
peu.

Il faut boire, selon qu'on  
mange.

Il y a des tempestes sur la  
mer, & non pas sur les  
fontaines.

A coups de marteaux  
d'argent, on rompt les  
portes de fer.

Le Medecin pitoyable,  
rend la playe dange-  
reuse.

Vn trop grand bonheur  
est à la fin vn malheur.

On escoute les flatteries,  
à cause qu'elles sont  
douces.

Le monde est fait comme  
vne eschelle, les vns y  
montent, & les autres  
descendent.

Le monde est rond, qui ne  
sçait nager va au fond.

Qui fonde sa muraille sur  
le sable, elle va bien-  
tost en ruine.

Il n'y a point de mestier  
qui soit plus cauteleux  
ou plus grossier que la  
nauigation.

Le ne trouue iamais le  
pain & le vin meilleur

*Il mal vien a carri, e vâ via  
a oncio.*

*Il mangiar insegna, a bere.*

*Il mare fa fortuna, non le  
fonti.*

*Il martel d'argente, rompe lo  
porte di ferro.*

*Il Medico pietoso, fa la pia-  
ga verminosa,*

*Il meglio è nemico del bene.*

*Il mele si fa lessare, perche è  
dolce.*

*Il mondo è fatto a scale, chi le  
scende, chi le sale.*

*Il mondo è rotondo, chi non  
sà nuotar uâ a fondo.*

*Il muro di chi fonda in rena,  
va tosto in rovina.*

*Il nauigar è il piu sotil, e piu  
grosso mestier che si faccia.*

*Il pane e vino, che non costan  
nulla, sono i migliori.*

# *Prouerbes.*

que quand ils ne me  
constent rien.

Le pain ne donne iamais  
des remords.

Il ne sert de rien, de se re-  
pentir tard.

Il faut boire du vin apres  
la pesche, & de l'eau a-  
pres la figue.

Le poisson cuit dans l'eau  
ne fait pas bon potage,  
mais bien la viande.

Il faut manger le poisson  
frais cuit.

Pleurer de resiouissance,  
c'est vne manne.

Mange peu, & parle peu,  
& tu ne te trouueras ia-  
mais mal.

Le nouueau Gouverneur,  
chasse le vieux.

Quand le Tiran rid, le  
peuple pleure.

La premiere année que  
l'homme se marie, ou  
qu'il deuiant malade,  
ou qu'il s'en debte.

Le premier degré de folie  
est de se croire sage, le  
second d'en faire pro-  
fession, le troisieme,  
de mespriser vn sage  
conseil.

Le premier seruice que

*Il pane, mai non viene a  
noia.*

*Il pentirsi da sozzo, nulla  
giona.*

*Il persico vuot il uino, e l fi-  
co l'acqua,*

*Il pesce guasta l'acqua, ma  
la carne la concia.*

*Il pesce si uol mangiar  
mentre e' è fresco.*

*Il pianger per allegrezza, è  
una manna.*

*Il poco mangiar, e poco par-  
lar, non fece mai male.*

*Il podestà nuouo, caccia  
vecchio.*

*Il popol piange, quando il  
tiran rida.*

*Il primo anno che l'huomo  
s'ammoglia, o che s'am-  
mala, e che s'indebita.*

*Il primo grado di pazzia è,  
tener si sano: il secondo  
farne professione, il terzo  
sprezzar il sano consi-  
glio.*

*Il primo seruigio, che fac-*

l'enfant rend à son pere, c'est de le faire af-  
foler.

La promesse, est la veille  
du payement.

L'argent fait chanter l'a-  
ueugle.

Le Roy qui n'a pas estu-  
dié, est vn asne cou-  
ronné.

La rougeur du soir, nous  
promet beau-temps le  
lendemain.

Le sang des couiards ne se  
ressent iamais.

Bon sang ne peut mentir.

Il faut tirer du sang vne  
fois l'année, se baigner  
vne fois par mois, &  
manger vne fois par  
iour.

Ou la force a le dessus,  
l'esprit est perdu.

Ce qu'on a teu, n'a iamais  
esté escrit.

Le temps ne vient iamais  
pour celuy qui ne l'at-  
tend pas.

Vn poison chasse l'au-  
tre.

La verité engendre la hai-  
ne.

Le villageois vendroit  
son balandran, pour

*cia il figliuolo al padre,  
è farlo impazzire.*

*Il prometter è la vigilia del  
dare.*

*Il quattrino, fa cantar l'or-  
bo.*

*Il Rè non letterato, è un as-  
ino incoronato.*

*Il rossor della sera, buon  
tempo amena.*

*Il sangue de' poltroni, non si  
muoue.*

*Il sangue non fu mai acqua.*

*Il sangue una uolta l'anno: il  
bagno una uolta il mese,  
il mangiar una uolta il  
giorno.*

*Il senno poco vale, oue giuo-  
ca la forza.*

*Il tacer, non fu mai scritto.*

*Il tempo non viene mai, chi  
non l'aspetta.*

*Il veneno si scaccia, col ve-  
neno.*

*Il vero partorisce l'odio.*

*Il villan vendria il gaban,  
per mangiar, pera, cacio.*

manger des poires,  
fromage & pain.

On connoist le vin au  
goust, & le pain à la  
couleur.

En vain on pesche, cel'a-  
meçon n'a point d'a-  
morce.

Les mouches n'entrent  
point dans la bouche  
close.

En temps de cherté, on  
mange du pain de ves-  
ce.

Heureux est celuy qui a  
vn œil, aux pays des  
aueugles.

Aux pays des aueugles, les  
louches sont Rois.

Paris n'a pas esté basti en  
vn iour.

En vne heure de temps,  
n'aist le champignon.

Il arriue en vn moment,  
ce qui n'arriue pas en  
vn an.

I'en ay la peine, & les au-  
tres en ont le profit.

I'ay fait leuer le lieure, &  
les autres l'ont pris.

La colere sans force, est  
nulle.

Les grosses mouches rom-  
pent les toilles des ar-

*e pan.*

*Il vin al sapore, e 'l pan al  
colore.*

*In van si pesca, se l'amo non  
hà esca.*

*In bocca chiusa non entrò  
mai mosca.*

*In tempo di carestia, pan  
uiccioso.*

*In terra di ciechi, beato chi  
ha un occhio.*

*In terra de' ciechi, i loschi  
sono Rè.*

*In un giorno non si fabricò  
parigi.*

*In un' hora nasce il fongo.*

*In un' hora arriuu, ciecho  
non occorre in un anno.*

*Io hò le voci, ed altri hanna  
le noci.*

*Io hò fatto leuar la lepre, ed  
un altro l'hà presa.*

*Ira senza forza nulla uale.*

*I mosconi rompono le tele de'  
ragni.*

raignées.

C'est l'argent qui fait la guerre, & non pas les princes.

Le drap couvre le dos, & la chair les os.

Celuy qui ayme trop le lit, trouue le potage bien maigre.

L.

**L'**Habit ne fait pas le Moine.

L'eau court toujours dās la Mer.

La semence hastiue abuse souvent les hommes : mais la tardiuue réjouit toujours.

La resiouissance de ce monde, ne dure guere.

D'aimer sa voisine est vn grand aduantage, on la voit résister sans faire grand voyage.

L'amour passe le gant, & l'eau les bottes.

Vn courage resolu, n'a point d'oreilles.

L'arc se romp quand il est trop long-temps tendu.

Les armes des poltrons,

*I danari fanno guerra, e non i prencipi.*

*Il drapo concia il dosso, e la carne l'osso.*

*Il leno caldo, spesso fa la minestra fredda.*

L.

**L'**Habit non fa il Monaco.

*L'acqua sempre bacia il mare.*

*L'affrettata semenza spesso inganna : ma la tardiuua sempre allegra.*

*L'allegrezze di questo mondo non durano.*

*L'amar la sua vicina è gran vantaggio, spesso si vede e non si fa gran viaggio.*

*L'amore passa 'l guanto, e l'acqua gli stinalli.*

*L'animo risoluto, non ha orecchie.*

*L'arco si rompe, se stà troppo teso.*

*Le arme de' poltroni, nè ta-*



ny coupent , ny percent.

L'asne affamé mange de toutes sortes de paille.

L'asne ne connoist iamaïs sa queue, sinon quant il ne l'a point perduë.

L'herbe qui n'a point de racine, flestrit incontinnent.

L'homme propose, & Dieu dispose.

L'homme n'est pas tous-jours d'une mesme humeur.

L'importun, gaigne à la fin l'avaricieux.

L'ingrat est côme le chat, qui rend mal pour du bien.

Si long-temps que le malade respire, il espere tousiours de guerir.

L'œil veut auoir sa part.

L'honneur appartient à celui qui ce le rend.

Qui fuit l'honneur, l'honneur le fuit.

L'ouurage, fait connoistre le Maistre.

L'or ne souffre point de rache, sinon quand le prestre le touche, ou cache.

gliano, nè forano:

*L'asino c' hâ fame, mangia d'ogni stramo.*

*L'asino non conosce la coda, se non quando non l'ha.*

*L'herba che non ha radice, muore presto.*

*L'huomo propone, e dio dispone.*

*L'huomo non è sempre d'un humore.*

*L'importuno, alla fine vince l'auaro.*

*L'ingrato col gatto si conuiscene, che non fa, se non render mal per bene.*

*L'infermo mentre spira, sempre spera.*

*L'occhia vuol la parte sua.*

*L'honor è di chi se 'l fa.*

*L'honor vâ dietro a chi 'l fugge.*

*L'opera è quella, che loda il maestro.*

*L'oro non piglia macchia, se non quando 'l preste lo caccia.*

L'or se raffine dans le feu.  
Les orties ne font iamais  
bonne sausse.

L'oisiveté est le pere du  
vice.

La derniere chose dans ce  
monde, c'est la mort.

Les vieilles coustumes  
passent en loix.

La belle ne veut point de  
moy, & ie ne veux  
point de laide, misera-  
ble moy que feray-ie.

Le tonneau rend l'odeur  
dont il est abreuvé.

Le bon soin, chasse le  
malheur.

La bonne mere, n'offre pas  
vne chose, mais elle la  
donne sans offrir,

Bonne marchandise, ne  
fut iamais chere.

Bonne marchandise se  
loüe d'elle-mesme.

Vne ieune cheure mange  
le sel, mais la vieille le  
sel & le sac.

La cherté fait bon mena-  
ge.

Chair fait chair, mais le  
poisson fait vessir.

On se sert plus de la fem-  
me & de la maison, que  
d'aucune autre chose.

L'oro s'affina nel fuoco.

Le ortiche non fan mai buo-  
na salsa.

L'ono è il padre del vizio.

L'ultima cosa, che s' hà da  
farè il morire.

L'usanze inuecchiato, di-  
uentan leggi.

La bella non vuol me, la  
brutta non voglio io, gra-  
mo me che farò io.

La botte gitta l'odore che  
sente.

La buona cura, caccia la  
mala ventura.

La buona madre non dice  
vuoi, ma dà.

La buona robba, non fu mai  
cara.

La buona robba si loda da se  
stessa.

La capra giouane mangia il  
sale, e la vecchia il sale 'l  
sacco.

La carestia fa buona mas-  
seria.

La carne fa carne, e 'l pesce  
fa vesce.

La casa e la moglie, si gode  
piu d'ogni altra cosa.

Le desjeuner, ne gaste point le dîner.

L'occasion fait le larron.

De l'espargne de la cuisine, on peut faire bastir vne grande maison.

Le vray remede de l'injure receuë, est l'oubly.

La discretion, est mere de la vertu.

La faim chasse le loup hors du bois.

La fin du ris, est le pleur.

La fin du soldat est, d'estre tuë, ou estropié.

La force se moque de la Iustice.

La poulle qui coquette est celle qui a fait l'œuf.

La iambe, obeit aux genoux.

La chatte grasse, fait honneur à la maison.

La guerre fait des larrons, la paix les fait pendre.

Le Lieure a pris le lion, avec le lien d'or.

La langue n'a point d'os, mais parfois elle fait rompre les dos.

La lune ne se soucie pas, que les chiens l'aboyent.

La collatione, non guasta il desinare.

La commodita, fa l'huomo ladro.

La cucina piccola, fa la casa grande.

La dimenticanza, è il rimedio dell' ingiuria.

La discretione, è madre della virtu.

La fame caccia il lupo del bosco.

La fine del riso, è il pianto.

La fine del soldato è d'esser ammazato, ò stropiato.

La forza caca addosso alla ragione.

La gallina che schiamazza, è quella c' ha fatto l'ouo.

La gamba fa quello, che vuol il genocchio.

La gatta grassa, fa honore alla casa.

La guerra fa i ladroni, e la pace gli impicca.

La lepre hà preso il liene, col laccio d'oro.

La lingua non ha osso, e fa romper il dosso.

La luna non cura dell' abaiar de' cani.

La mere trop douce, rend  
sa fille tigneuse.

Le matin pour se rafraî-  
chir il faut aller au fe-  
ste de la Montagne, &  
le soir à la fontaine.

La mort accommode les  
vns, & incommodent  
les autres.

La mort du loup, est la  
santé des brebis.

La seule mort à force, de  
tuer l'esperance.

Le nauire qui a bon vent,  
arriue bien-tost au  
port.

Le nauire ne va pas sans  
l'esquif.

La nuit est faite pour les  
hibous.

La crainte fait prendre  
garde à la vigne.

La brebis qui belle, perd  
le morceau.

La parfaite science, c'est  
d'auoir assez d'argent.

La plus difficile chose du  
monde, est de connoi-  
stre soy-mesme.

La plus meschante rouë  
de la charette, est celle  
qui fait plus de bruit.

La charité commence par  
soy-mesme.

La madre pietosa, fa la fi-  
gliuola tignosa.

La mattina al monte, la sera  
al fonte.

La morte altri accconcia, al-  
tri disconcia.

La morte del lupo, è la sani-  
tà delle pecore,

La morte sola, puo occider  
l'esperanza.

La naue c' ha buon vento, ar-  
rina tosto in porto.

La naue non va, senza il bat-  
tello.

La notte è fatta per gli aloc-  
chi.

La paura guarda la vigna.

La peccora per far bè, perde  
boccone.

La perfetta scienza, è hauer  
danari assai.

La piu difficil cosa che sia,  
è conoscer se stesso.

La piu trista ruota del carro, è  
quella che cigola.

La prima carita comincia  
da se.

La premiere marque du fol est, de se croire sage.

La premiere fois on pardonne, & la seconde fois on dône des coups de baston.

Les biens des fols, sont les premiers vendus.

Les richesses sont de celuy qui en ioüit, & le monde de celuy qui s'en sçait seruir.

Les richesses font perdre l'ame.

On amasse les richesses avec les mains, & on les perd en allant dans des lieux illicites.

Les richesses demeurent avec ceux qui les ayment, & fuyent ceux qui ne les aiment pas.

La sagesse ne consiste pas dans la barbe.

L'esperance est le pain des miserables.

Les affaires vont mal pour celuy qui crie, à moy à moy.

Les affaires vont mal pour la garce, quand elle est contrainte de filer.

*La prima parte del pazzo è, tenerse sano.*

*La prima si perdona, alla seconda si bastona.*

*La robba de' matti, è la prima spedita.*

*La robba è di chi la gode, e mondo di chi se ne piglia*

*La robba, ruba l'anima.*

*La robba si fa con le mani, e si disfa co' piedi.*

*La robba sta con chi l'ama, e fugge chi la disama.*

*La sapienza non ista nella barba.*

*La speranza è il pan de' miseri.*

*La va mal, quando si grida accor huomo.*

*La va male, quando la putana si fila.*

La verité est comme l'huile qui nage tousiours sur l'eau.

On peut bien affliger la verité, mais non pas l'accabler.

Le bon chemin n'a esté iamais trop long.

La vertu se trouue iusques dans les herbes, pierres & dans les paroles.

La vie, la fin, & le iour louë le soir.

Les larmes des garces, ce sont des fontaines de malice.

Trauaille comme si tu deuois viure vn iamaïs, adore ton Dieu comme si tu deuois mourir tout à l'heure.

Les belles sans doüer, trouuent plus d'amans que de maris.

Les menteries ont courtes les iambes.

Les belles patoles accomodent les actions qui ont esté faites mal à propos.

Les belles patoles, oignent, & les mauuaises picquent.

Les mauuaises compa-

La verita è come l'oglio, che sta sempre a galla.

La verita si puo ben piegare, non già rompere.

La via buona, non fu mai lunga.

La via del mezzo è sempre stata tenuta la migliore.

La virtù sta nelle herbe, nelle pietre, nelle parole.

La vita, il fine, e'l dì, toda la sera.

La grima di puttana, di malitia fontana.

L'iuora come tu haueffi a campar ogn' hora: adora come tu haueffi morir alora.

Le belle senza dote trouano, piu amanti, che mariti.

Le bugie hanno corte le gambe.

Le buone parole acconciaua i mal fatti.

Le belle parole ungono, le cattive pungono.

Le cattive compagnie, condu-

gnies font aller au gibet.

Les courtisanes sont plus attrappees qu'ils n'attrapent.

Les femmes d'honneur ne regardent les presens qu'on leur fait, ny presentent les oreilles aux offres qui leur sont faites.

Les richesses sont hardy qui ne l'estoit auparavant, & paroistre sage celuy qui ne sçait rien.

On croit tousiours aux meschantes nouuelles.

Les testons ressemblent aux testons, mais les belles meres ressemblent les chiennes.

Les menaces sont les vraies armes du menacé.

Les mouches se reposent tousiours sur les chevaux maigres.

Les paroles ne rassassient point les affamez.

Les paroles sont des femelles, & les effets sont des masles.

Les hayes n'ont point des yeux, mais bien des

*con gli huomini alla forza.*

*Le cortigiane hanno piu trappole, che topi.*

*Le donne da bene, non hanno nè occhi, nè orecchie.*

*Le facolta fan esser hardito, chi non è, e parer sauo, chi non sa.*

*Le mal'e nouelle son sempre vere.*

*Le mamme son mamme, e le matrigne cagne.*

*Le minaccie, son vere arme del minacciato.*

*Le mosche si posano sempre in su i canalli magri.*

*Le parole non pascono gli affamati.*

*Le parole sono femine, i fatti maschi.*

*Le siepi non hanno occhi, ma orecchie.*

*Le vesti de gli auuocati sono federate dell'ostinatio-*

oreilles.

Les habits des Aduocats  
sont doublez des opi-  
niaistretez des parties.

La presence du Maistre  
engraisse soncheual.

Loue la Mer, mais tiens-  
toy sur la terre.

Loue le fol, & fais-le sau-  
ter, & si ne l'est pas, tu  
le feras deuenir.

Loue la montagne, & tiés-  
toy à la plaine.

L'espargne est le premier  
gain.

Loin de la Ville, loin de  
la santé, car il n'y a ny  
Medecin, ny Chirur-  
gien.

A bon mentir, qui vient  
de loin.

Loin des yeux, loin du  
cœur.

L'habit & la risee, font  
voir ce qu'un homme  
est.

La pauureté, est vne mau-  
uaise compagnie,

La pimperlle, rend le  
teint frais aux femmes.

Toutes les armes de Mi-  
lan n'armeroit la peur.

On n'acquiert pas la No-  
blesse naissant, mais ver-

ni de' litiganti.

L'occhio del patron, ingrassa  
il canallo.

Loda il mare, e tieni alla  
terra.

Loda il matto, e fal saltare,  
e se non è lo farai diuētare.

Loda il monte, o tieni al  
piano.

Lo sparagno, è il primo gua-  
dagno.

Lontan da città, lontan da  
sanità.

Lunga via, langa buggia.

Lunge da' occhi, lunge dal  
cuore.

L'habito e' l'riso, manifesta-  
no l'huomo.

La pouertà e una mala com-  
pania.

La pimpinella, fa la donna  
bella.

La paura, non armaria tut-  
to Milano.

La Nobiltà non s'acquista  
nascendo, ma virtuosa.



tueusement viuane.

Celui n'estime pas la paix,  
s'il n'a esprouué pre-  
mierement la guerre.

On esprouue l'or dans le  
feu, mais l'or esprou-  
ue la femme.

La patience, est vne bon-  
ne herbe, mais elle ne  
croit pas sur le rempart  
de la ville.

L'or & l'argent rendent  
l'homme de tout desir  
content.

M.

**M** Ange à ta fantai-  
sie, & habille-  
toy à la mode où tu  
vis,

Mange peu, & boymoins,  
& tu mettras à la pail-  
lardise le frein.

Vieux mary & ieune fem-  
me, des cornes en cam-  
pagne.

Celuy qui craint trop, ne  
delibere pas bien vne  
chose.

Mauuaise année, & mes-  
chante femme ne man-  
querent iamais.

On ne danse pas bien, si

*mente viuendo.*

*La pace ben non stima, chi  
non hà prouato la guerra  
prima.*

*La fornace proua l'oro: e l'o-  
ro proua la donna.*

*La pacienza è un' herba buo-  
na, non non cresce su i ri-  
pari della città.*

*L'oro, l'argento, rendono  
l'huom d'ogni desir con-  
tento.*

M.

**M** *Angia a tuo mo-  
do, vesti a modo  
d'altri.*

*Mangi poco, e beui meno, a  
lufuria poni freno.*

*Marito vecchio, moglie gio-  
uane, corna germoglie.*

*Mal delibera, chi trappo te-  
me.*

*Mal anno, e moglie non  
mancan mai.*

*Mai si balla bene, se dal*

- cela ne vient du profond du cœur.
- On mort difficilement vn chien, sans estre mordu de luy.
- Si le mois de Mars est mouillé, apporte beaucoup de lin pour les femmes.
- La seruante qui a soupé, fait souper bien tost les autres, soit bien ou mal.
- Vn fol par naissance, sage par lecture.
- Il faut prendre vn vieux Medecin, & ieune Barbier.
- Il vaut mieux auoir vn mary sans amour, que de l'auoir ialoux.
- Pendant que le chien pisse, le lieure s'en fuit.
- Le loup se repaist, quand il entend les chiens aboyer.
- Marchandise ne considere point les amis.
- Marchand de vin, Marchand mesquin, Marchand de froment, Marchand de tourmēt.
- Fais asseoir le fol sur vn escabeau, où il demene
- cuor uen viene,*
- Mal si puo morder il cane, senza esserne rimorso.*
- Marzo mole, lin per le donne.*
- Massara piena, tosto fa da cena.*
- Matto per natura, sauo per iscritura.*
- Medico vecchio, e Barbier giouane.*
- Meglio è hauer il marito senz'amore, che con gelosia.*
- Mentre il can piscia, la lepre se ne va.*
- Mentre il cane abbaia, il lupo si pasce.*
- Mercanzia, non vuol amici.*
- Mercante di vino, mercante mischino: mercante di fromento, mercante di tormento.*
- Metti il matto in banca, ò ci mena i piedi, ò ci canta.*

les pieds'ou il chante.

Il faut mesurer trois fois,  
auant que de couper  
vne,

Femme & malheurs, ne  
manquerent iamais.

Fême & roussin, il les faut  
prendre du voisin.

L'homme souuentesfois  
croit d'achepter vnevi-  
gne, & il achette des  
procez, ou bien de la  
tigne.

On perd souuentesfois  
par paresse, ce qu'on a  
gagné par iustice.

Mange comme vn sain, &  
bois comme vn malade.

N.

**N**Auire vieux, est la  
richesse de son  
Maistre.

Il ne faut iamais donner  
ny a putain, ny à Bar-  
bier, plus qu'ils ne  
faut.

Le Napolitain est liberal  
en parole, & chiche en  
effet.

Il ne faut pas celer la ve-  
rité au Confesseur, au  
Medecin, ny à l'Aduo-  
cat.

*Misura tre volte, e taglia  
poi vna.*

*Moglie e guai, non manca-  
ron mai,*

*Moglie e ronzino, piglia  
dal vicino.*

*Molte volte l'huomo caede  
da comprar vigna, e com-  
pra lite ô signa.*

*Molte volte si perde per pi-  
gritia, quel che s' ha gua-  
dagnato per giustitia.*

*Mangia da sano. e beui  
d'ammalato.*

N.

**N**Aue vecchia, ricchez-  
za del padrone.

*Nè a puttana nè a Barbie-  
re, non dar mai piu ch' il  
douere.*

*Napolitano largo di bocca, e  
stretto di mano.*

*Nè al confessore, nè al medi-  
co, nè all' Aunocato, non  
tener il ver celato.*

Tant la carpe que le  
chappon, demandent  
leur saison.

Ny l'hyuer ny l'esté, ne  
faut laisser son man-  
teau.

Il ne faut achepter ny  
femme ny toille, à la  
chandelle.

Il ne faut iamais louer sa  
femme, son vin, & son  
cheual.

Il ne fait pas bon auoir  
pour voisin ny moulin,  
ny riniere ny four.

Il ne faut pas lire les let-  
tres d'autrui, ny met-  
tre les mains dans la  
bourse de personne.

Ny les prez sans herbe, ny  
cheual sans marque, ny  
le porc sans fiente va-  
lent rien.

La necessité fait trotter la  
vieille.

Il ne faut iamais donner  
sa femme à esprouuer  
à personne, ny faire  
plier son espee par qui  
que se soit.

Dans la guerre d'amour,  
qui fuit gaigne.

Iamais bon Medecin,  
prend Medecine.

*Nè carpion, nè cappone, per-  
de mai stagione.*

*Nè distate, nè di verno, non  
andar senza mantello.*

*Nè donna, nè tela: non pi-  
gliar alla candela.*

*Nè la donna, nè il vino: nè  
il cavallo non si vuol to-  
dare.*

*Nè mulo nè mulino; nè fiume  
ò forno per vicino.*

*Nè occhi in lettera; nè mani  
in tasca d'altrui.*

*Nè prato senz'herba, nè ca-  
nallo senza merco: nè  
porco senza sterco.*

*Necessita fa vecchia trot-  
tare.*

*Nel veder la moglie, e nel  
prouar la spada, non dob-  
biamo fidarci d'alcuno.*

*Nella guerra d'amor, ch'  
fugge vince.*

*Nassien bun Medico piglia  
mai Medicina.*

personne vient Maistre  
au monde.

Personne ne sçait ce que  
ie pense.

Il ne se faut pas fier au  
temps serein.

Nul sçait ou le soulier  
blesse, que celuy qui le  
porte.

Personne trouue le bien,  
que celuy qui le cher-  
che.

On n'a rien sans peine.

Il ne faut pas estendre son  
pied outre la longueur  
du drap.

Il ne faut pas enseigner  
aux chats à grimper.

Les maris ne considerent  
pas les beaux freres de  
leurs femmes, s'ils ne  
sont plus riches qu'eux.

Il vaudroit mieux qu'un  
Cité fondist, qu'un pau-  
vre enrichist.

Il n'est pas beau ce qui est  
beau, mais bien ce qu'il  
plaist.

Il n'y a point de si pauvre  
maison, qu'il n'y aye  
quelque souris.

Il n'y a point de plus mes-  
chant fruit, que celuy  
qui ne se meurtit ia-  
mais.

*Nessun nasce maestro.*

*Nessun sa quel che bolle nel-  
la mia pentola.*

*Nessun si fidi, del tempo se-  
reno.*

*Nessun sente da che parte pre-  
me la scarpa, se non chi se  
là calza.*

*Nessuno troua il bene, se non  
lo cerca.*

*Niun bene senza pene.*

*Non bisogna stendersi piu  
ch' il lenzuol è longo.*

*Non bisogna insegnar a gatti  
a rampiccare.*

*Non curano i fratei della so-  
ror, se non è da piu di lor.*

*Non è alterezza, all' alte-  
rezza uguale, d'un huomo  
basso e vil, ch' in alto sale.*

*Non è bel quel ch' è bel: ma  
ben quel che piace.*

*Non è casa, che non v' hab-  
biatopo.*

*Non è peggior frutto, di  
quello, che mai non si ma-  
tura.*

Il n'y a point de sourd plus meschant, que celuy qui ne veut entendre.

Il n'y a point de plus beau mestier, que celuy qui n'a point de soucis.

Il n'y a point de plus bel amour, que celuy de sa voisine, qui on voit soir & matin.

Il n'y a point de tromperie si fine, qu'un autre ne la surpasse.

Il n'y a point de plus grande peine que d'estre toujours debout & marcher sur le sable.

Il n'y a point de gaillardise, qu'il n'y aye quelque branche de folie.

Il n'y a ny maquerele ny putain, qu'à la fin ne meure de faim.

Il n'y a point de si bon cheual, qu'il ne devienne arridelle à la fin.

Il n'y a si petite poularde, qu'au mois de Mars ne soit poule faite.

Il n'y a point de chien si miserable, qui ne mene la queue.

Il n'y a point de vanteur, qui parle sans quelque

*Non è peggior serdo, di quello, che non vuol v-  
dire*

*Non è piu bel mestiero, ch'el non haner pensiero.*

*Non è il piu bel amor, the la vicina che si vede sera e  
matina.*

*Non è inganno, che non si vinca con inganno.*

*Non è maggior pena, che star sempre ritto, è caminar per rena.*

*Non è mai gagliardia, che non habbia qual che ramodipazzia.*

*Non è putana; nè ruffiana, che alla fine non annoia di fame.*

*Non è si buon cavallo, che non diuenti alla fine rozza.*

*Non è si piccola ponzina, che di marzo non sia gallina.*

*Non è si tristo cane, che non meni la coda.*

*Non è vantatore, che parli senz'errore.*

menterie.

Personne est arriué à la gloire, sans qu'on la luy aye enuiee.

Il n'y a personne si meschante, qu'on n'en trouue des pires.

Ne iuge iamais par les loix, ny par des papiers, si tu n'entends l'une & l'autre partie.

L'homme n'a point de plus grād ennemy, que la prosperité.

Nefais point de folies qui offensent, ny te moque dela verité.

Il ne faut iamais approcher la paille du feu.

Deux cocqs, ne s'accordent iamais dans vne seule cour.

Deux gourmands ne s'accordent iamais sur vne assiette.

Tu ne me connoistras iamais mieux, que quand tu me perdras.

Tout oyseau ne connoist pas le bon grain.

Chacun ne voit pas le serpent, caché dessus l'herbe.

Celuy qui n'a point d'es-

*Non fu mai gloria senza invidia.*

*Non fu mai vn si tristo, che non fusse vn peggior di lui.*

*Non giudicar mai per legge, nè per carte, se non ascolti l'una e l'altra parte.*

*Non hanno gli huomini il maggior nimico, che la troppa prosperità.*

*Non ischerzar, che doglia, nè motteggiar del vero.*

*Non ista bene la paglia appresso 'l fuoco.*

*Non istano bene due galli, in vn sol cortile.*

*non istanno bene due ghienti ad vn tagliere.*

*non mi conoscerai, se non quando non m' haueraì.*

*non ogni uccello, conosce il buon grano.*

*non ogn' vno vede la serpa, sotto l'herba nascosa.*

*non perde il cernello, se non*

prit, ne le perd iamais.

Si vn pleure par sa perte,  
l'autre rit qui la gaigne.

La femme du larron, ne  
rit pas tousiours.

Qui ne sçait dissimuler, ne  
sçait regner.

On n'entend pas sonner  
les petites cloches,  
quand les grandes son-  
nent.

Qui donne tarde, donne  
de mauuaise grace.

On ne connoist iamais le  
bien qu'on a eu, que  
quand on l'a perdu.

On ne cōnoist pas le bien,  
si on n'a experimenté  
auparauant du mal.

On ne fait pas vn man-  
teau, pour vne seule  
pluye.

On ne sçauroit payer vn  
grand bien-faict, qu'a-  
uec l'ingratitude.

On ne peut pas auoir l'œil  
à la maison, & aux  
champs.

On ne sçauroit auoir de la  
viande sans os.

On ne sçauroit auoir de la  
farine, sans du son.

On ne sçauroit auoir des

*chi l'hà.*

*non pianse mai vno, che non  
rideffe vn' altro.*

*non ride sempre la moglie del  
ladro.*

*non sa regnare, chi non sa  
dissimulare.*

*non s'odon le campane pic-  
cote, sonando le grandi.*

*non s' ha donare, chi tarda  
a dare,*

*non si conosce il bene, se non  
quando s' è perso.*

*Non si conosce il bene, se pria  
ma non si proua il male.*

*Non si fa mantello, per vn'  
acqua sola.*

*Non si paga vn gran benefi-  
tio, senza ingratitudine.*

*Non si puo guardar la casa  
ed i campi.*

*non si puo hauer carne senza  
osso.*

*non si puo hauer farina sen-  
za semola.*

*Non si puo hauer la rosa,*



roses sans espines.

On ne sçauroit boire & chiffler.

On ne sçauroit auoir du miel, sans auoir des mouches.

On ne peut pas seruir à deux Maistres.

On ne peut pas succer, & chanter.

On n'ait iamais si mal, qu'on ne puisse estre pire, ny si bien que l'on ne puisse estre mieux.

On n'a iamais veu mourir vne cheure de faim.

Il ne gresse iamais dans vne place, qui ne profite dans vne autre.

Ne te mets iamais en chemin, que tu n'aye beu du vin.

Vn soulier n'est pas propre à tout pied.

On a beau se leuer du bon matin, si la fortune luy est contraire.

tous les malheurs me courent apres.

Si tu ne veux pas qu'on ne parle d'vne chose, ne la fais point.

Eleue le corbeau, à la fin il t'arrachera les yeux.

*senza la spina.*

*non si puo ber e zuffolare.*

*non si puo hauer il mele, senza le masche.*

*non si puo seruir a due signori.*

*non si puo succhiare, e cantare.*

*non si sta mai tanto bene, che non si possa star meglio, nè tanto male che non si possa star peggio.*

*non si vide mai capra morta di fame.*

*non tempesta mai in un luogo, che non gioui ad un altro.*

*non ti mettere in camino, se la bocca non ti sa di vino.*

*non tutti i piedi calzano una scarpa.*

*non val leuar si di buon hora, se manca fortuna.*

*non v'è male, che non mi corra dietro.*

*non vuoi che si dica, non lo fare.*

*nutrisci il coruo, alla fin ti canera gli occhi.*

Ny a tort ny à raison, ne  
te laisse point mettre en  
prison.

On ne sçauroit auoir meil-  
leur messager, que d'al-  
ler en personne.

Il n'y a point de vertu, qui  
puisse chastier la pau-  
reté.

Le venin consiste dans la  
queüe.

Il n'y a point de poil, qu'il  
a'aye son ombre.

O. 1

**N**Ous sommes au-  
jourd'huy vifs, &  
demain morts.

Toute aise, porte avec soy  
son mes-aise.

Tout eau, esteint le feu.

Sert comme doit faire vn  
vray valet, ou bien fuit  
en comme vn cerf.

Il faut dire viftement ouïy,  
ou bien non.

Toute année porte avec  
soy son soucis.

Toute herbe se connoist  
par sa semence.

Chaque oiseau fait son  
ramage.

Tout bien-fait, veut sa

*nè a torto nè a ragione e non  
si lasciar metter in pri-  
gione.*

*Non è miglior messo, quanto  
se stesso.*

*non è virtù, che ponet à car-  
tighi.*

*nella coda sta il veleno.*

*Non è pelo, che non habbia  
la sua ombra.*

O. 2

**O**Ggi viui, doman  
morti.

*Ogni agio, porta seco il suo  
disagio.*

*Ogni acqua, spegne il fuoco.*

*O serui come seruo, è fuggi  
come seruo.*

*O un bel sì ò un bel nò.*

*Ogni anno vien col suo af-  
fare,*

*Ogni herba, si conofce al se-  
me.*

*Ogni vecello fa, il suo ver-  
so,*

*Ogni ben apporta mercede:  
re compense,*

recompense , & tout  
mal son chastiment.

Tout se descouvre à la  
fin.

On endure tout , hormis  
le bon temps.

Toute chose veut avoir  
son temps.

Tout labeur , veut avoir  
son salaire.

A chaque trenche de me-  
lon, faut boire vn ver-  
re de bon vin.

Chaque fourmie , aime  
son trou.

toutes les chartes sont  
chaudes le mois de  
Mars.

tout mal nouveau, facile-  
ment se guerit.

tout medecin nouveau,  
remplit le Cimetiere  
de morts.

On ne doit pas respondre  
à chaque mot.

Chaque arbre vit de sa  
racine.

toute excuse est bonne,  
pourueu qu'elle soit  
valable.

toute superfluité est mes-  
prisable,

Chaque balance a son  
contrepoids,

*ogni mal aspetta castigo.*

*Ogni cosa al fin si scuopre.*

*Ogni cosa si sopporta, eccetto  
il buon tempo.*

*Ogni cosa, vuol misura.*

*Ogni fatica, vuol premio.*

*Ogni fetta di mellon , vuol  
un bicchier de vin ben.*

*Ogni formica , ama il suo  
buco.*

*Ogni gatta , hà il suo gen-  
naio.*

*Ogni mal fresco , ageuolmen-  
te si sana.*

*Ogni medico giouane , riem-  
pie il cimiterio di morti.*

*Ogni parola , non vuol ris-  
posta,*

*Ogni pianta viue della sua  
radice.*

*Ogni scusa è buona ! purché  
vaglia.*

*Ogni souerchio , porta colpa.*

*Ogni stadera, hà il suo con-  
trapeso.*

Chacun prenne garde à  
ses affaires.  
Chaque Renard, ayme sa  
taniere.  
Chacun cherche son ad-  
vantage.  
Chacun loüe son mestier.  
Chacun à sa croix.  
Chaque chien estime sa  
queue,  
Chacun aille avec son sac  
au moulin.  
Chacun cherche son pro-  
fit.  
Chacun 'sçait nauiger,  
quand il a bon vent,  
Chacun tire l'eau à son  
moulin.  
Chacun fait à sa guise, &  
les asnes à l'ancienne.  
Chacun est suffisant, à  
consoler les autres.  
Huile, fer, & sel, ce sont  
des Marchādises Roya-  
les.  
Honesteté, courtoisie,  
surpassent toute beau-  
té.  
Honore le bon, afin qu'il  
t'honore : honore les  
meschans afin qu'il ne  
te fasse affront.  
Après l'ouurage, on se  
moque du maistre.

*Ogni volpe, 'guardi la sua  
coda.*  
*Ogni volpe, vuol bene alla  
sua tana.*  
*Ogn' un cerca il suo vantag-  
gio.*  
*Ogn' un loda il suo mestier.*  
*Ogn' un porta la sua croce.*  
*Ogn' un stima la sua coda.*  
  
*Ogn' un col suo sacco a mo-  
lino.*  
*Ogn' un s'appicca, dove ve-  
de il guadagno.*  
*Ogn' un sa nauigar, quando  
hà buon vento.*  
*Ogn' un tira l'acqua, al suo  
molino.*  
*Ogn' un a suo modo, e gli a-  
fini all' antica.*  
*Ogn' un vale, a confortar  
altri,*  
*Olio, ferro, e sale, mercan-  
tia reale.*  
  
*Onestà, e gentilezza, sopra-  
uana ogni bellezza.*  
  
*Onora il buono, accio t' ho-  
nori: onora il tristo accio  
nonti disonori.*  
  
*Opera fatta, maestro in por-  
zo.*

Le trauail qu'on fait la  
nuict, donne de la con-  
fusion le iour.

*Opera di notte, confusione  
del giorno.*

Orlande, n'en vouloit pas  
contre deux, tout d'un  
coup.

*Orlando, non la volle con-  
tra due.*

Orge, & paille rendent  
le cheual propre à la  
bataille.

*Orto, e paglia, fa caual da  
battaglia.*

Ou qui faut faire voir les  
effets, on n'a que faire  
des fols.

*Oue bisognan fatti, non oc-  
core matti,*

Ou il n'y a point de reme-  
de, les pleurs sont su-  
perflus.

*Oue non è rimedio, il pian-  
to è vano.*

Ou on traite de conuoi-  
tise, il n'y peut estre ze-  
le de charité.

*Oue si tratta di cupidità, non  
vi puo esser zelo di carità.*

Il faut prendre l'œuf qu'il  
n'ya qu'une heure qu'il  
est pond, du pain qui  
est fait le mesme iour,  
de la chair dont l'ani-  
mal soit vieux d'un an,  
& le poisson dix.

*Oua d'un hora, pan d'un di,  
carne d'un anno, pesce di  
dieci.*

Chacun pour soy mesme,  
& Dieu pour tous en  
general.

*Ogni vno per se, e dio per  
tutti.*

Toute croix a sa pile.  
Toute douleur est dou-  
leur, mais celle de ce-  
luy qui est cocu est par-  
dessus toutes les autres.

*Ogni dritto, ha il suo riuerso  
Ogni dolore, è dolore, ma  
quello delle corna è mag-  
giore.*

Chacun Saint veut auoir

*Ogni santo vuol la sua*

la chandelle.

P.

**P**ierre, chaux & sable, ce sont marchandises de Jean-fefc.

Après qu'une putain est vieille, ou elle vend des chandelles dans l'Eglise, ou elle est maquerelle.

Quand tu viens dans un pays estrange, sert toy de ce que tu trouue.

pain & eau, vie de fol, eau & pain, vie de chien.

Il fait beau auoir le parent pour voisin, mais le compere bien loing.

L'amitié avec son pareil dure long-temps.

parle peu, & escoutes beaucoup, & ainsi tu ne feras point de faute.

Les paroles & caquets, ne payent point les impôts.

Les paroles font le marche, mais l'argent le paye,

quelques, veuille ou ne

candela.

P.

**P**ietra, calcina, sabion, è marcantia da ceglion.

*Puttana vecchia, è in chiesa vende candele, è ruffiana.*

*Paese che vai, uso che trovi.*

*Pan ed acqua, vita da marito: acqua e pan, vita da can.*

*Parente da presso, e compari dalla lunga.*

*Pari con pari, bene sta è dura.*

*Parla poco, ascolta assai, et non fallirai.*

*Parole e ciancie, non pagano dazio.*

*Parole fan mercato, e danari pagano.*

*Pasqua, voglia o non voglia.*

# *Prouerbes.*

93

veuille pas, elle nous  
apporte des feuilles.  
Les bons contes font les  
bons amis.  
La patience, temps & ar-  
gent, accommodent le  
tout.  
La patience, surpasse  
science.  
Celuy est fol, qui se coupe  
le nez pour faire rire  
la compagnie.  
Peché caché est à demy  
pardonné.  
Vieux pechez apportent  
nouuelle penitence.  
Penses auant que de faire  
vne chose, & la fais a-  
pres, & tu ne te repen-  
tiras pas.  
On prend le poisson par  
la gueule, & l'homme  
par sa langue.  
Après que l'homme ne  
peut plus resister, il se  
laisse tomber.  
Quoy que tu sois dans le  
mois d'Auril, ne te de-  
couure iamais dans le  
lict la nuit.  
Pour vn cloud de cheual  
se perdit vn fer, & pour  
vn fer se perdit vn che-  
ual, & pour vn che-

*viene sempre con foglia.*

*Patto chiaro, amico cara.*

*Patienza, tempo e danari  
accommodano il tutto.*

*Pacienza, vince scienza.*

*Pazzo è colui, che straccia se  
per dar piacer ad altri.*

*Peccato celato, è mezzo per-  
donato.*

*Peccato vecchio, penitenza  
nuova.*

*Pensa prima, e poi fa: e be-  
ne t'auera.*

*Per la gola si piglia il pesce;  
e l'huomo per la lingua.*

*Per pin non potere, l'huomo  
si lascia cadere.*

*Per tutto Aprile, non ti dis-  
cuoprire.*

*Per un chiodo di canal si  
perde un ferro: e per un  
ferro, si perde un cauallo,  
e per un cauallo si perde*

ual, se perdit vn Can-  
ualier.

Vend si cher que tu vou-  
dras, mais donne iuste-  
poids, & iuste mesu-  
re.

Petite flamme, ne fait  
point de grande lumie-  
re.

Petite iournee, & bonne  
chere, te menent saing  
à ton pays.

Vne petite pierre, renuer-  
se vne grande charrete.

Pierre remuee, n'est ia-  
mais couuerte de musc.

On ne peut pas reuoque  
les paroles dites, ny re-  
tirer vne pierre qu'on  
a tiree.

La langue tue plus de  
monde, que l'espee.

Il vaut plus vn chien vif,  
bien que foible, qu'un  
lion qui est mort.

Vn qui a peu de barbe, &  
moins de couleur, on  
n'en trouue deffous le  
ciel vn plus meschant.

Qui n'a guere de biens,  
n'a guere de soucis.

Prends peu de nourriture,  
& peu de soucis, tu au-

un caualiero.

*Pesa giusto, e vendi caro.*

*Picciola fiamma, non fa  
gran lume.*

*Picciola giornata, e grandi  
spese, ti conducono sano al  
tuo paese.*

*Piccola pietra, un gran car-  
ro riuersa.*

*Pietra mossa, non fa mus-  
chio.*

*Pietra tratta, e parola detta,  
non puo tornar in dietro.*

*Piu n'uccide la lingua, che  
la spada.*

*Piu tosto can vino, che lion  
morto.*

*Poco barba, e men colore:  
sotto 'l Ciel non è il peg-  
giore,*

*Poca robba, poco pensiero.*

*Poco cibo e poco affanno, sa-  
nità nel capo fanno,*



ras tousiours la teste  
saine.

Peu & bon remplissent  
l'assiette.

Peu & souuent, on rem-  
plit le bourson.

On ne gaigne guere de  
courir apres celuy qui  
s'en fuit.

Peu de fiel, rend amaire  
grande quantité de  
miel.

Vn porc qui est propre,  
n'est iamais gras.

Hante les bons, & tiens  
bonne correspondan-  
ce avec les meschans.

Le prouerbe ne manque  
pas, bonne mesure ne  
deschet pas, l'orgueil  
ne dure pas long temps

La pauureté est mespri-  
sée.

Pourueu que le cheual soit  
beau & bon, ne regar-  
de pas de quelle race  
qu'il est, ny de quel  
poil.

Putain, & cheual de loua-  
ge, ne durent pas long-  
temps.

L'amour chauffe plus, que  
mil buchers.

*poco e buon, empie il ta-  
gliere.*

*poco e spesso, empie il bor-  
setto.*

*poco s'acquista, a correr die-  
tro a chi fugge.*

*poco fele, fa amaro molto  
mele.*

*porco solito, non fu mai gras-  
so.*

*pratica co' buoni, è sta bene  
co' cattini.*

*prouerbio non falla, misura  
non cala, superbia non  
dura.*

*ponetta fa uilta.*

*purch' il cauallo sia buono e  
bello: non guardar di che  
razza sia, nè di che man-  
tello.*

*puttana, e caual da uettura,  
all' huomo poco dura.*

*piu scalda amore, che mille  
roghi.*

Celuy est bien fol, qui va  
à pied pour ne laisser  
son cheual.

Celuy est bien fol, qui  
veut contredire à son  
Maistre,

poisson qui n'a esté manié  
que d'une main est  
bon, & vin d'un' orei-  
le.

pré nouveau, amene des  
herbes vigoureuses.

Q

**Q**uand la femme rè-  
gne, le Diable  
gouverne.

Quand Dieu veut, avec  
tous les vents il pleut.

Telle est la Maistresse, tel-  
le sa petite chienne.

telle la mere, telle la fil-  
le.

Comme la lune a le pre-  
mier quartier, telle est  
le reste ou la pluspart.

Le peuple suit l'humeur  
de leur Recteur.

Quand Dieu ne veut, les  
Saints n'ont point de  
pouvoir.

Quand tu vois qu'il n'y a  
gueres de pain à table,

pazzo è colui che va a piedi,  
per non straccar il ca-  
uallo.

pazzo è colui che al suo si-  
gnor contradir vuole.

pesce d'una mano, e vino  
d'un orecchio.

prato nuovo, herbe gagliar-  
de mena.

Q

**Q**uando la donna re-  
gna, il diavolo go-  
verna.

Quando Dio vuole, con tutti  
i venti piove.

Qual è la signora, tal è la  
cagnola.

Qual è la madre, tal è la fi-  
gliola.

Qual è il primo quarto, tal è  
tutta, o buona parte.

Qual è il Rettore, ta' sono i  
popoli.

Quando Dio non vuole, i  
Santi non han potere.

Quando è poco pan in tasto-  
la, mettine assai nella  
metsa

mets-en beaucoup dās  
le plat.

Quand les enfans se tien-  
nent quoy, ils ont fait  
quelque chose.

Quand le pauvre donne  
au riche, le Diable se  
gratte le cul.

Quand le temps veut  
changer, la beste ester-  
nuë,

Quand le villageois est à  
cheual, il ne voudroit  
iamais qui fist soir.

Quand le villageois est  
dans la ville, il lui sem-  
ble d'estre le Gouver-  
neur.

Quand le villageois se  
trouue seul sur le fi-  
guier, il ne reconnoist  
ny amy ny parent.

Quand l'hôme sert d'en-  
clume, il faut qu'il en-  
dure beaucoup : mais  
quand il sert de mar-  
teau, il faut frapper  
fort.

Quand la cornemuse est  
pleine de vent, elle  
commence à sonner.

Quand la Maistresse fait  
la folle, la seruante luy  
fait grand dommage.

*scodella.*

*Quando i fanciulli stan-  
cheti, hanno fatto qualche  
male.*

*Quando il pouero dona al  
ricco, il diauolo si gratta  
l'culo.*

*Quando il tempo si muta,  
la bestia starnuta.*

*Quando il villano è a caual-  
lo, non vorrebbe mai che  
si facesse sera.*

*Quando il villano è nella  
città, gli par d'esser podes-  
ta.*

*Quando il villano è solo so-  
pra il fico, non ha parente  
alcun nè buon amico.*

*Quando l'huomo è incude,  
è bisogna soffrire, quando  
è martello percuotere.*

*Quando la cornamusa è pie-  
na: comincia a suonare.*

*Quando la donna folleggia,  
la fante danneggia.*

Quand la chatte est au logis, les souris se cachent.

Quand la chatte n'y est pas, les souris dansent.

Quand la poire est meure, il faut qu'elle tombe.

Quand il pleut & le vent souffle, ferme la porte & te tiens dedans.

Quand on fuit, tout le monde crie arrête, arrête.

Combien y en a t'il qu'on pend sans faute ny pèché.

Autant de valets, autant d'ennemis.

plus vieux que l'oyseau est, plus difficilement on le plume.

plus pauvre qu'on est, tant plus on se vante.

Un fol espargné, semble voir que deux fois on l'a gagné.

Quand le maistre fait quelque chose en presence de son valet, il croit qu'il luy est permis d'en faire autant.

Dieu ne concède rien à l'homme, hormis ce

Quando la gatta è in paese, i topi stano cheti.

Quando la gatta non v' è: i forci ballano.

Quando la pera è matura, conuien ch' ella caggia.

Quando piove, e tira vento: chiudi l' uscio, e statti dentro.

Quando un fugge, ogn' un grida dalli.

Quanti ne vanno alla forca: che non v' hanno nè peccato, nè colpa.

Quanti servitori, tanti nemici.

Quanti l'uccello è vecchio, tanto piu mal volontieri lascia la piuma.

Quanto piu manca la robba; tanto piu cresce lo strepito.

Quattrin risparmiato, due volte guadagnato.

Quel che fa il padrone, s'ingherisce di farlo il servitore.

Quel che non si conuiene, da dio non s'ottiene.

qui luy est profitable.  
 Souuent ce qu'on ne donne à Dieu, on donne au fîc.  
 Ce qu'on a voulu vne fois (en des choses iustes) il le faut tousiours vouloir.  
 Ce qu'on fait la nuit, paroist quelques-fois le iour.  
 Ce qui vient du tambour, s'en va à la flutte.  
 Ce qui vient par plume & estolle, il vient bien tost, mais encore plus tost s'enuole.  
 Le conseil que tu ne voudrois pour toy, ne le donne point à autrui.  
 La verité qu'a mine de mensonge, il la faut taire,  
 Celuy est ton ennemy, qui est de ta vaction.  
 Ce monde est fait à façon d'escarpins, qui les met qui les deschauffe,  
 Ce monde est vne cage pleine de fols,  
 Quand tu entends vne menterie, si tu n'as pas enuie de disputer vaten.

*Quel che non si da a Christo: spesso si da al fisco.*  
*Quel che s'è voluto, si dee voler sempre.*  
*Quel che si fa la notte, appar il giorno.*  
*Quel che vien di buffa in buffa: sene va di ruffa in ruffa.*  
*Quel che vien di penna, e stola: tosto viene tosto vola.*  
*Quel consiglio, che tu non vorresti per te: nol dar ad altri.*  
*Quel vero, che ha faccia di menzogna, si dee tacere.*  
*Quello è tuo nemico, ch'è di tuo vfficio.*  
*Questo mondo è fatto a scarpette, chi se le caua, chi se le mette.*  
*Questo mondo è una gabbia da matti,*  
*Quando tu odi una bugia, non volendo contendere, fuggi via.*

Telloüe vn en presence,  
qui le blasme en ab-  
sence.

Quand on te dit la verité,  
escoute-là avec sinceri-  
té, & ne la contredis  
point.

Quand il fait grand ton-  
nerre, il est force qu'il  
pleuue.

Quand la cicale chante le  
mois de Septembre,  
n'achepte point de  
bled pour le vendre,  
car tu perdras.

Quatre choses font con-  
noistre la personne, le  
discours, quand on  
mange, le boire &  
l'habit.

Il y a quatre choses qui  
sont à bon marché au  
monde, la terre, des  
paroles, l'eau & les of-  
fres.

Il y a quatre choses di-  
gnes d'admiration, le  
drap quand il ne perd  
sa couleur, le vin sa  
sève, Aduocat s'il est  
toufiours eloquent, &  
la femme toufiours  
chaste.

Ce qu'on ne despende en

*Quando uno ti loda in pre-  
senza : ti biasima forse in  
assenza*

*Quando ti parla qualcuno,  
sia sincero e non risponder  
se quel dice il vero.*

*Quando bien tuona, forza  
che pioua.*

*Quando canta la cicala di  
Settembre : non comprare  
il grano per vendere,*

*Quattro cose fanno nota la  
persona: il parlare, il man-  
giare il bere, e l'habito.*

*Quattro cose sono a buon  
mercato : terra, parole,  
acque, e proferte.*

*Quattro cose degne d'am-  
miratione, drappo colori-  
to, vino saporito, Auocato  
eloquente, femina conti-  
nente.*

*Quel che non va intanto,*

rosettes, on depense en  
semelles.

Il y a beaucoup de fols  
qui mangent du pain  
tout leur soaul, &  
beaucoup de sages qui  
meurent de faim.

R. 1

**D**ieu n'exauce pas la  
maledictiō qu'on  
souhaitte à son pro-  
chain.

Quand la branche de la  
vigne est coupee cour-  
te, les vendanges en  
sont meilleures.

Race de chiens, amour  
de courtisans, richesses  
de villageois, ne du-  
rent pas plus que trois  
ans.

Richesses mal reglees, el-  
les s'inclinent à la  
pauvreté.

Galle de Sergent, quand  
on croit qu'elle s'enva,  
elle reuient.

S.

**C**Eluy les choses du  
Ciel voit, qui fer-

vain solo.

*Quanti matti mangian pa-  
ne: quanti sani moien di  
fame,*

R. 2

**R***Aghio d'asino; non  
va in cielo.*

*Ramo corto, vendemia lon-  
ga.*

*Razza di cani, amor di cor-  
tigiani: robba di villani,  
non dura piu di tre anni.*

*Ricchezza mal disposta, a  
poverta s'accosta.*

*Rogna birresca, quando in  
credi, che sia guarita ella  
rinfresca.*

S.

**S***Olo le cose del cielo vi-  
de, chi chinde gli oc-*

me les yeux & eroit.

Vn sac vuide ne se peut  
s'en tenir debout.

Comme vn sac deschiuré  
ne peut tenir le grain,  
aussi le pauvre n'entre  
iamais en conseil.

Si ie dors ie dors pour  
moy , mais quand ie  
trauaille ie ne sçai pour  
qui.

Si l'œil ne voit aupara-  
uant vne chose, le cœur  
ne souspire pas apres  
elle.

Le salaire n'enrichit ia-  
mais seruant.

La santé sans argent , est  
demie maladie.

Quand on sçait faire le fol  
à son temps , c'est estre  
sage,

Tailleur qui ne fait point  
de nœud , il perd vn  
point.

La sagesse d'un pauvre ,  
beauté de putain , &  
force de facquin ne  
vaillent pas vn liard.

Le sage donne á credit ,  
mais le fol veut auoir  
argent content.

Heureux est celuy qui de-  
vient sage aux despens

chi, è crede.

*Sacco voto , non puo star in  
piedi.*

*Sacco rotto, non tien miglio:  
pouer huom , non va a  
consiglio.*

*S'io dormo , dormo a mi : s'  
io lauoro , non sò a chi.*

*Se l'occhio non mira, il cuor  
non sospira.*

*Salario non arrichi mai gio-  
uane.*

*Sanità senza danari, è mez-  
za malaria.*

*Saper esser pazzo , per tem-  
po è Saniezza.*

*Sarto , che non fa il nodo ,  
perde il punto.*

*Sapienza di pouer huomo :  
bellezza di puttana, e for-  
za di facchino non va-  
gliano vn quattrino.*

*Sanio a credenza , e matto  
a contanti.*

*Sanio è quel , ch' impara a  
spese d'altri.*



d'autrui.

Si le pain couroit comme  
le lieure, beaucoup de  
monde mourroit de  
faim.

Si les sages ne faisoient  
point de fautes, les fols  
se pendroient.

Si nous parlons mal d'au-  
trui, les autres diront  
mal de nous.

S'il y a des roses, elles fleu-  
riront, & s'il y a des es-  
pines elles picqueront.

Si tu es honteux à dire  
ouïy, bransle la teste,  
& fais ce qu'on te pro-  
pose.

Si tous les fols portoient  
le bonnet blanc, nous  
ressemblerions à vne  
troupe d'oyes.

Si nous estions tous ha-  
billez de noir, nous  
serions ou Theatins ou  
Iesuites.

Si on veut suiure la gueu-  
le, c'est viure en beste.

Si la ieunesse scauoit, &  
la vieillesse pouuoit,  
il n'y auroit chose au  
monde qui ne se fust.

Celuy qui descouure son  
secret, serend valet de

*S' el pan correffe como fan le  
lepri: molti morrebbon di  
fame.*

*Se i saui non errassero: i ma-  
ti s'impiscarebbero.*

*Se direm mal d'altri, altri  
diran di noi.*

*Se saran rose fioriranno: e se  
sarauno spine, pungeran-  
na.*

*Se ti vergogni a dir di si:  
crolla la testa, e fa cosi.*

*Se tutti i pazzi portasser be-  
retta bianca, parerem-  
mo un branco d'oehe.*

*Se fossimo di nero tutti ve-  
stiti: saremmo tutti Tea-  
tini o Gesuiti.*

*Seguir la gola, è viuer sen-  
za meta.*

*Sel giouane sapeffe, ed il v'e-  
chio poteffe, non è cosa  
che non si facesse.*

*Serno d'altri si fa: chi dice  
il segreto, a chi nol sa.*

celuy qui ne le sca-  
uoit.

Il faut faire l'ouurage  
auant que d'estre payé.

On respecte le chien , à  
cause de son maistre.

Les hommes se rencon-  
trent, mais non pas les  
Montagnes.

T.

**C**haque pays , à sa  
guise.

Tel menace autrui qui a  
peur luy-mesme.

Il y en a qui ressemblent  
doux comme vn an-  
neau en apparence , &  
dans l'interieur sont  
comme des loups.

Il y en a qui veulent des-  
chirer les lions en ab-  
sence, & craignent les  
souris en presence.

Telle gaisne , tel cou-  
steau.

Tel a mal à la teste, qui se  
fait penser le pied.

Tel est , qui condamne  
soy-mesme , en blas-  
mant autrui.

Quoy que tu coupes la  
queue au chien, il de-

*Si fa prima l'opera, e poi  
si paga.*

*Si porta rispetto al can : per  
il padrone.*

*Si riscontrano gli huomini ;  
ma non le Montagne.*

T.

**T***al paese, tal usanza.*

*Tal minaccia, e ha paura.*

*Tal sembra in uista agnel,  
che dentro è lupo.*

*Tal piglia leoni in affanza,  
e ha poi paura d'un co-  
po in presenza.*

*Tal guaina, tal cortello.*

*Tal, che gli duol il capo, si  
Medico il calcagno.*

*Tal biasima altrui, che se  
stesso condanna.*

*Taglia la coda al cane, e  
riman cane.*

meure

meure tousiours chien.

tel pere, tel fils.

Autant de testes, autant  
de Sentences.

tant de changemens, au-  
tant de cheutes.

Autant de pays, autant de  
modes.

Vn petit tonneau ne veut  
pas plus grand bon-  
don, qu'un grand.

Autant vaut aimer, &  
n'estre aimé, que res-  
pondre sans estre de-  
mandé.

Tant est coupable celuy-  
la qui desrobe, que ce-  
luy qui espie.

Le m'en soucie autant du  
mal qui ne me nuit  
point, comme du bien  
qui ne me profite point

L'excez est autant vicieux  
que la defectuosité.

Le Marchand qui perd,  
est aussi bien Marchand  
que celuy qui gaigne.

Il n'y a rien a moy, que ce  
que ie donne pour l'a-  
mour de Dieu.

Ou que ie meure du mal,  
ou pour amour, c'est  
tousiours mourir.

Autant depense vn bon

*Talhora, qual è il padre, tal  
è il figliuolo.*

*Tante teste, tanti cervelli.*

*Tante tramute, tante ca-  
dute.*

*Tanti paesi, tante usanze.*

*Tanto cocchiame vuol una  
botte piccola, quanto una  
grande.*

*Tanto è amar, e non esser  
amato: quanto risponder  
senz' esser domandato.*

*Tanto è chi ruba, quanto chi  
tien il sacco.*

*Tanto è il mal, che non mi  
nuoce, quanto è il ben  
che non mi gioia.*

*Tanto è il troppo, quanto è  
il troppo poco.*

*Tanto è mercante colui che  
perde: quanto colui, che  
guadagna.*

*Tanto posso dir mio, quanto  
dò per dio.*

*Tanto è morir di male,  
quanto d'amore,*

*Tanto mangia una rozza,*

cheual , qu'va mes-  
chant.

Il ne vaut pas mieux ce-  
luy qui escorche , que  
celuy qui tient.

La cheuvre va si long-  
temps aux choux ,  
qu'elle y laisse le poil.

La cheuvre cloche tant  
qu'elle tombe entre  
les dents du Loup.

La chatte va tant au lard,  
qu'elle se brulle les on-  
gles.

La mouche va tant au  
miel, qu'elle y laisse la  
teste.

Tant va la cruche à l'eau,  
qu'à la fin elle se brise.

Les choses ne valent que  
ce que l'homme les fait  
valoir.

Il faut aller tard à la bou-  
cherie , & de bon ma-  
tin à la poissonnerie.

Le temps qui se met au  
beau la nuit, ne dure  
pas long temps.

On ne scauroit recouurer  
le temps perdu.

Les choses se meurrissent  
auec le temps.

La terre noire , apporte  
de bon pain.

*quanto vn buon cauallo.*

*Tanto merita chi tiene: quan-  
to che scortica.*

*Tanto va la capra alle ver-  
ze, chi vi lascia la pelle.*

*Tanto va la capra zoppi-  
cando, che da nel lupo.*

*Tanto va la gatta al lardo,  
che vi lascia la zampa.*

*Tanto va la mosca al mele:  
che vi lascia il capo.*

*Tanto va la secchia al poz-  
zo, che ni lascia il manico.*

*Tanto val l'huomo , quanto  
si stima.*

*Tardi in beccheria, e di buon  
hora in pescheria.*

*Tempo, che si concia di noi-  
te, non dura.*

*Tempo perduto : mai si ra-  
quista.*

*Tempo vien , chi puo aspet-  
tare.*

*Terra negra, buon pan me-  
na.*

Il ne faut iouïr non plus  
demain, que tenir la  
bouche ouuerte sur vn  
aisement.

Assez tost arriue, ce que  
Dieu nous veut en-  
uoyer.

L'aduantage de deux pol-  
trons est celuy qui de-  
couure le premier son  
compagnon.

Il y a trois mestiers inu-  
tils à la ville, vn Parfu-  
meur, Orfèvre, & vn  
Charlatan.

Il faut auoir trois choses  
pour faire vne bonne  
tourte, la sçauoir faire  
bonne, la vouloir faire  
bonne, & auoir de-  
quoy la faire bonne.

Il y a trois choses qui font  
l'homme riche, gai-  
gner & ne despenser  
gueres, ne maintenir  
point sa parole, em-  
prunter & point ren-  
dre.

Trois choses sont fort  
mal traittees, à sçauoir  
les oyseaux entre les  
mains des enfans, les  
ieunes filles dans les  
mains des vieillards, &

*Tien le mani a te, e la boc-  
ca al cesso.*

*Tosto vien quel, che dio  
manda.*

*Tra due poltroni il vantag-  
gio è, di chi prima conof-  
ce l'altro.*

*Tre arti son inutili alle cit-  
tà, Profumiere, Orefice,  
saltimbanco.*

*Tre cose bisogna per far buo-  
na torta, sapere, volere, è  
potere.*

*Tre cose fanno l'huomo ric-  
co: guadagnare e non spen-  
dere: promettere e non at-  
tendere; accattar e non  
rendere.*

*Tre cose sono mal maneg-  
giate: gli uccelli in mano  
de' fanciulli le gionani in  
mano de' vecchi: ed il vi-  
no in man delli ubriacchi.*

le vin entre les mains  
des yvrognes.

Cette muse est miserable,  
qui ne trouue son excuse.

Malheur à cette maison,  
que le cocq se tait, pour  
laisser chanter les pou-  
les.

Celuy est bien malheu-  
reux qui ne se trouue à  
ses nocces.

Cet oyseau est malheu-  
reux, qui naist dans vne  
mauuaise vallee.

Le trot d'un asne ne dure  
gueres.

Tous les doigts de la main  
ne sont pas esgaux.

Toutes les balles, ne reus-  
sissent pas rondes.

Tous les mois ne sont  
pas esgaux.

Tout est possible, hormis  
fossé sans riuage.

Toute chose s'accommo-  
de, hormis l'os du col,  
quand il est rompu.

Tout ce qui bransle, ne  
tombe pas.

Malheur à ce ratton qui  
n'a qu'un trou.

Autant vaut vne Messe  
grande, qu'une petite.

*Trista quella musa, che non  
sà trouar la scusa.*

*Trista quella casa, oue le  
galline cantan, e 'l gallo  
tace.*

*Tristo è colui, che non si  
troua alle sue nozze.*

*Tristo è quel uccello, che  
nasce in cattina ualle.*

*trotto d'asino, durà poco.*

*tutte le dita, non son pari.*

*tutte le palle, non riescon  
tonde.*

*tutti i mesi, non son u-  
quali.*

*tutto puo essere, eccetto fos-  
so senza riu.*

*tutto s'accomoda, eccetto  
l'osso del collo.*

*tutto quello che dondola, o  
crolla, non cade.*

*tristo è quel topo, che non  
hà ch' un bucco.*

*tanto val la Messa bassa,  
che l'alta.*

Malheur à cette maison,  
où le vieillard ne gou-  
verne pas.

*trista quella casa, che di  
vecchi non sa.*

V.

C'Est vne follic que  
de vendre la peau  
de lours, auant que de  
le prendre.

Il vaut mieux vn bonnêt  
espais, que cent coëf-  
fes.

Il vaut mieux vn bon con-  
seil, que cent succès  
faits par hazard.

Vn tesmoin oculaire vaut  
plus que cent par recit.

Quatre yeux voyét mieux  
que deux seulement.

Habilles toy chaude-  
ment, mange peu, &  
boy beaucoup, & tu vi-  
uras long-temps.

Il faut boire du vin qui  
petille dans le verre,  
manger du pain qui  
croque en le coupant,  
& du fromage qui  
pleure.

Vin de bouteille le soir  
est encore bon, mais le  
lendemain est euanté.

Venise, qui ne la voit ne

V.

V Ender la pelle d'ors  
so, ananti che sia  
prese.

*Val piu una beretta, che cen-  
to suffie.*

*Val piu un buon consiglio,  
che cento fatti, a caso.*

*Val piu un testimonio di  
vista, che cento d'udita.*

*Veggion piu quattro occhi,  
che due.*

*Vesti caldo, mangia poco,  
beni assai e vinerai.*

*vin che salti, pan, che can-  
ti, ormaggio che pianga.*

*vin di fiasco la sera buono,  
la mattina guasto.*

*vinegia chi non la vede, non*

la prise.

Vn asne qui est vieux de  
vingt ans, est plus vieux  
qu'un homme qui en  
a cinquante.

Vne belle mort, toute la  
vie honore.

Vne bonne repentance,  
n'a iamais esté reputée  
tarde.

Manger quelque chose  
de bon, & mediocre-  
ment maintient l'hom-  
me sain.

Vn Comte sans contée, est  
comme vne bouteille  
sans vin.

Vn desordre amene vn  
ordre.

Vn morceau de bois ne  
fait point de feu, &  
deux en font peu, &  
trois en font vn tel, que  
trois s'en peuuent chauf-  
fer.

Vn seme, & vn autre re-  
cueille.

Vn vice impunit, croit en  
infiny.

Vne bonne yvrongne-  
rie, tourmente l'hom-  
me neuf iours.

Vn chapeau de fleurs ne  
coute qu'un liard,

*l'appregia.*

*un asino di vent' anni è più  
vecchio, ch' un huomo di  
cinquanta.*

*un bel morir, tutta la vitta  
honora.*

*un bon pentirsi, non fu mai  
tardi.*

*un buon pasto, e un mez-  
zano; tien l'huomo sano.*

*un conte senza terra, è co-  
me un fiasco senza vino.*

*un disordine, fa un ordine.*

*un legno non fa fuoco, e due  
ne fanno poco, e tre lo  
fanno tale ch' ogn' un si  
può scaldare,*

*un semina, l'altro ricoglie.*

*un vitio non punito, suol  
crescere in infinito.*

*una bona imbricatura, no-  
ue giorni dura.*

*una ghirlanda costa un*



neantmoins il ne fiet  
pas bien sur la teste de  
chacun.

Vne main laue, l'autre, &  
routes deux ensemble  
le visage.

Vne pomme pourrie, en  
gaste cent autres.

Vne arrondelle, ou vne  
fleur, ne font pas le  
printemps.

Vn œuffans sel, ne fait ny  
bien ny mal.

Faire croire que les cen-  
teilles sont des lanter-  
nes.

*quattrino, ma non sta  
bene in capo ad ogn' uno.*

*una man lava l'altra, e tut-  
te due il viso.*

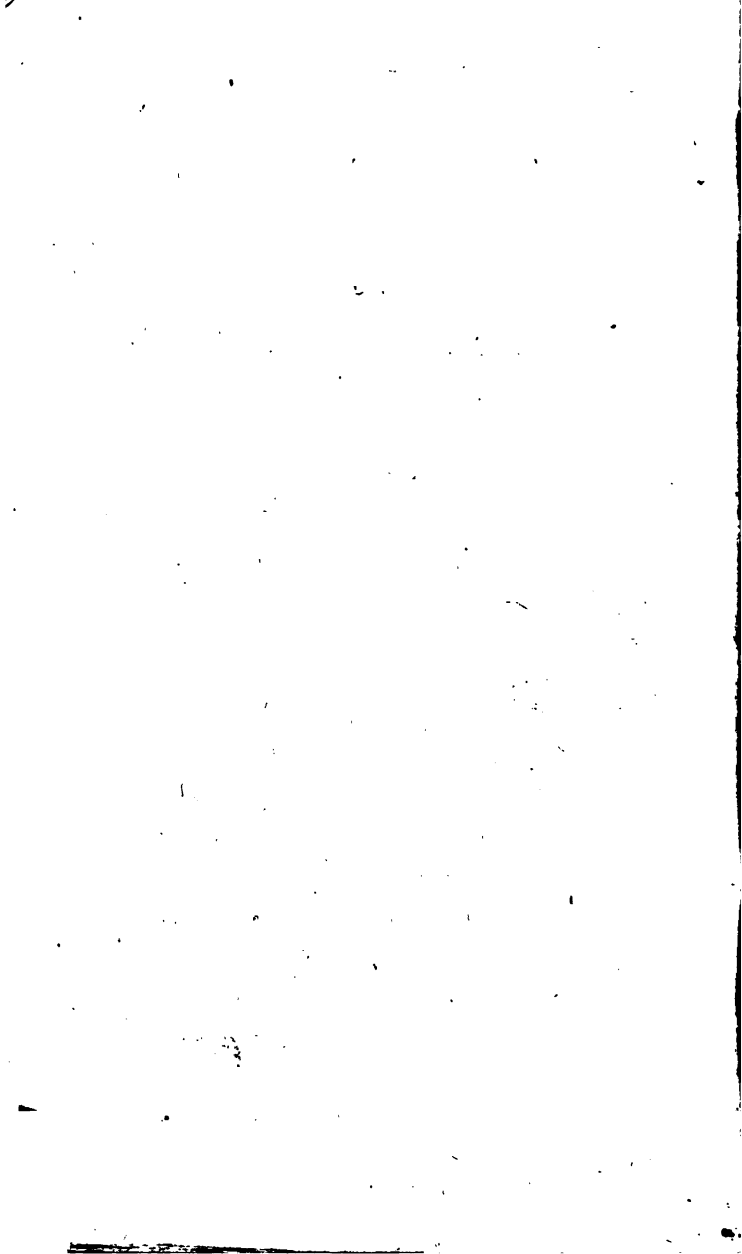
*una mela marcia, ne guasta  
cento.*

*una rondine, od un fior non  
fan prima vera*

*ouuo senza sale, non fa nè  
ben nè male.*

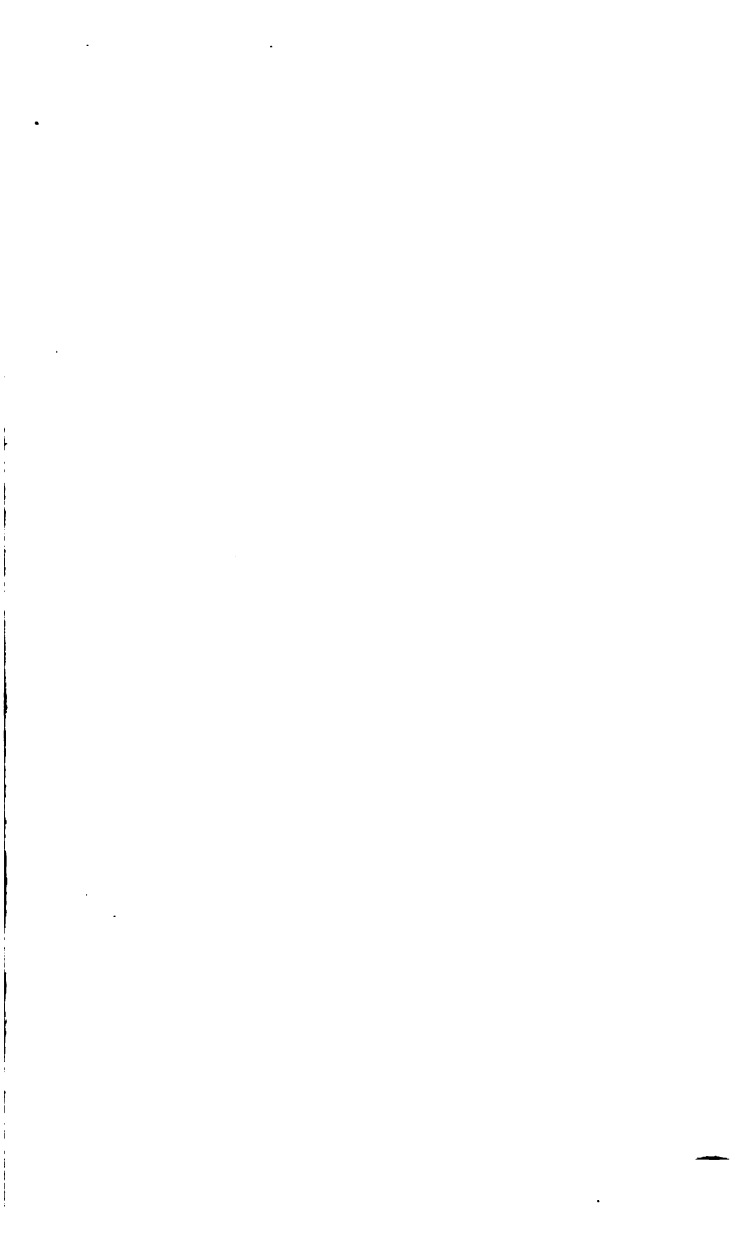
*vender lucignole per lanter-  
ne.*

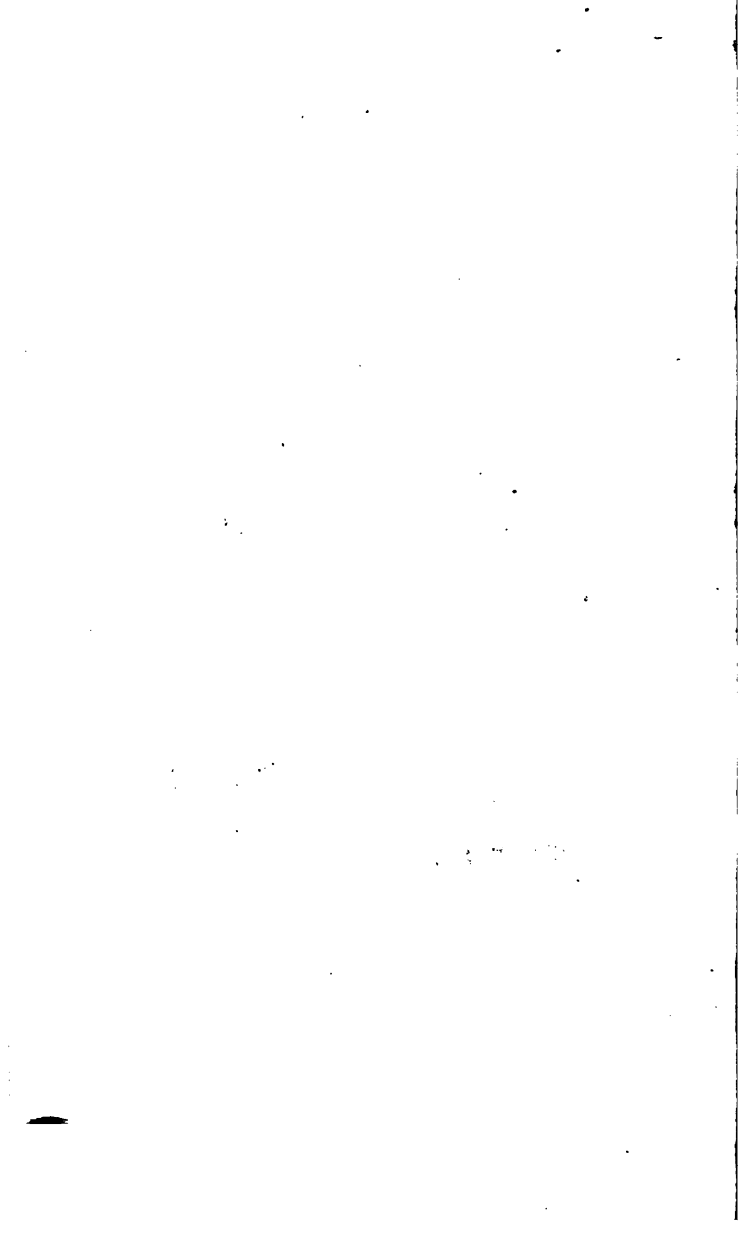
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